A

Neceſſarie Admonition out of the Prophet Joël, *concerning that hand of God that of late was upon us, and is not* clean taken of as yet: and otherwiſe alſo verie fitlie agreeing (in divers good points) unto theſe dayes wherein wee live.

By Edm. Bunny. Rector of Bolton Percy Ebor.

PROVERB. 15.32.

He that refuſeth to be reformed, deſpiſeth his own ſoule: but he that ſubmitteth himſelf to correction, is wiſe.

JACOB. 4: 8, 10.

Draw neere to God; and he will draw neere to you: Caſt down your ſelves before the Lord; and he will lift you up.

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BIBLIOTHECA
LAMBETHANA

TO THE MOST Reverend father in God,

his verie good Lord, IOHN, by the providence of God, *Archbiſhop of Canterburie, one of her Maieſties moſt honorable Privie Counſell, Primate of all England and Metropolitane.*

IN what ſort this land of ours was lately viſited by the hand of the Lorde for two yeares togēther with vnſeaſonable weather, & ſo conſequently with ſome ſcarcitie then, although to ſay the truth it was nothing ſo grievous as heretofore our elders haue had, and others then felt, as it was reported: yet was it ſo evident and plaine in it ſelfe, that I ſhall not neede to ſtande to ſhew what it was, or how far we were all generally touched therewith: but eſpecially thoſe that were the poorer ſort among us. Our owne experience for that matter was

ſuch, that whoſoever woulde goe about to make any farther demonſtration of it, might verie well ſpare his labour therein. But whereas in ſuch caſe ſome other way there is, wherein we might bee fruitfully occupied, and to verie good purpoſe, and ſo as the nature of the thing it ſelfe doth require: therein whoſoever could rightly and orderly imploy his labour, he might be able thereby to diſcharge ſome part of his duetie, and doe a peece of good ſervice to God, and his countrey.

That other way I take to bee eſpecially this: that we acknowledge the ſame to bee ſent of God; and therewithall, that ſo we be touched therewith, as in ſuch caſe doth appertain. In which becauſe I did not then know (nor yet doe) that others did labour, therefore the laſt yeare, I did endevour mee ſelf to ſet downe ſomewhat thereof: which alſo I finiſhed as it pleaſed the Lord to bleſſe me therein. And to the end that I might ſafelier doe it, without offending on either ſide, either on the right hand, or on the left, I ſawe no better way then to take ſome text of Scripture, ſuch as belonged to this kinde of argument, and out of it to derive ſome ſuch inſtruction as the text it ſelfe ſhoulde na-

naturally yeeld. So did I take the Prophet Ioel, and out of him framed this Admonition, that then I preſented your Grace withall. But ſeeing that ſince it hath beene ſtayed (I wote not by what ſiniſter meanes) by one that undertooke the printing of it, & now of late it is come to my hands again, although that in ſome reſpect it may ſeeme to come out of ſeaſon now: yet becauſe that in others it doth not (nor but little in that) I thought it my dutie again to preſent your Grace therewith.

Which thing the leſſe that it is in it ſelfe (in reſpect of any thing therin that is mine) the leſſe bould I ought to have beene, both at the firſt and now alſo to have offered the ſame, unto ſo grave and learned a cenſure. But ſeeing that it pleaſed your Grace to accept of it then; I might not turn it an other way now; eſpecially, when as the nature of it in my iudgement is ſuch, as that before I thought mee ſelf bound, and yet do, in order and duetie to make it yours. And ſo beſeeching your Grace to pardon, both my former bouldnes therein, and the renuing of it now again, I humblie praie that Almightie God the father of lights & only fountain of all good graces, of his great and infinite

mercie, for the glorie of his holie name, and in the face of his Annointed, would vouchſafe ſo to viſit us from above by his Holie Spirit, that we maie be in ſuch ſort touched, with this his gentle and gracious warning, and ſo ſeeke vnto him while it is time, that we prouoke no heavier diſpleaſure, but maie attaine to his further mercies, and euer ſtand in his gracious fauour. From Bolton-Percy, *Aprill. 6. 1588.*

Your Grace moſt humble in the Lord,

Edm. Bunny.

The Præface to *the Reader.*



Heras (gentle Reader) this admonition of mine out of the Prophet Ioel was to haue come foorth the laſt ſummer, though (I know not how) it hath beene ſtayed till this præſent: by this meanes it cummeth to paſſe, that now I am iuſtly occaſioned to ſay ſumwhat unto thee, not only of the Treatiſe it ſelfe, but alſo of this late publiſhing of it. Concerning the Treatiſe it ſelfe, although it be out of the Prophet Ioel, who was ſent of God to his people of old, and about ſuch things as concerned a ſpeciall eſtate of theirs thén: yet doth it ſo fitly agree with ús alſo now, and with the waies that are moſt common and rife among us that the ſelfe ſame Prophet may ſeeme as much to haue beene preſerved for ús againſt this time that now we are in, as he was before ſent unto others to ſpeake unto thém. For we alſo are found in the ſelf ſame waies, that they were in at that præſent: and therefore hath the Lord for theſe few of the laſt yeeres in much like ſort laide his hand vpon

That this Prophecie fitteth us alſo, and theſe our daies marvelous well.

us, as he did upon them, and yet alſo doth, in very plaine and ſenſible maner. But as they were ſenſeles, and could not ſee it, & therfore turned not unto the Lord that ſo had laide his hand upon them: ſo we likewiſe at this præſent haue notably beene prouoked diuers waies to acknowledge the hand of God upon us, and to turne unto him, and yet notwithſtanding, we haue not done it, but either ſhame with it, or thinke it needeles to take ſuch a courſe. And yet, as at that time God did but with one hand ſhake the rod at them, & with the other held foorth ſpecial mercies vnto them, a further aduancement of religion among them, and a ſpecial deliuerance from al their enimies: ſo at this time alſo we may ſee the Lord to obſerue that courſe toward vs, not onely laying his hand upon us, but alſo tendering and offering unto us, by manie good and comfortable tokens, both a further manifeſtation of the goſpel, and a better riddance of our enimies, if ſo be that we can truely turn unto him. As therefore this call of the Prophet was to ſpeciall good uſe unto them to quicken them up, both to a ſenſible feeling of that hand of God upon them, & to caſt themſelues to be in a redines to receaue thoſe greater mercies at his hands likewiſe: even ſo may it be as much to our purpoſe, that he ſhould nowe ſtir us up unto a feeling of ſuch hands of God as are upon us; and with all diligence to ſort our ſelues to ſuch a courſe, as beſt may ſerue to take unto us thoſe other mercies, that now of long he hath offered unto us, (& yet doth) in ſo gracious maner.

In what maner it is deliuered.

But it may be, that thou wilt thinke, that I haue ouer lightly paſſed ouer the Text of this Prophecie: yeelding, as it doth, ſo manie good leſſons; ſo meete for our ſelues, and for the daies wherein we liue. But my deſire was, but only to open the Prophet unto thee: and that ſo briefly as I could: that ſo being otherwiſe leſſe incumbred, thou mighteſt

the

the better attend unto him. For which cauſe alſo, after everie chiefe & principal diviſion of the Text, and the opening of the Methode or order of it, I have briefly ſhewed, howe we may apply the ſame to our ſelves. Then alſo, to the end that everie one may better perceive, how far foorth he may account, either of the ſenſe that out of any part of the Text is gathered, or of the Methode whereinto it is digeſted, I have here ſet down the Text it ſelfe in ſuch ſort diſtributed, or divided into ſuch ſeverall portions as it is aportioned & handled in the Treatiſe it ſelf: noting alſo, in the end of every portion, in what Sections of the Treatiſe that portiõ is handled. A matter that many do litle need (ſuch as have the text already, and can redily turn unto it:) & yet may it be to good uſe to ſome others, & (for that matter) eaſe them of ſome part of their labour. And the brieflier and plainlier that it is delivered unto thee, the better ſhalt thou be able to ſee, what it is that the Prophet doth call thee unto. Which when thou perceaveſt, then it remayneth, that thou caſt thee ſelf to be in a redines to anſwere his cal.

Of the late publiſhing of it: nevertheleſſe, that yet alſo it cometh in ſeaſon.

Concerning this late publiſhing of it; firſt, what was the cauſe of the ſtay with him to whõ the printing thereof was comitted, & who then did undertake the præſent diſpatch of it, I mee ſelf am not able to ſay: & it was much againſt my wil, conſidering that, as at that præſent occaſion had ſet me about that kinde of labour for the good of others: ſo did it likewiſe not well accord with that needles delay that thereof was made, when the time it ſelfe did ſo iuſtly require it. Inſomuch that to that verie end, that is, to give it ſo readie a courſe, as to that ſeaſon did appertain, both my ſelfe of ſet purpoſe repayred to London, and there tooke ſpeciall order for the præſent imprinting of it. Then that it is ſet foorth now, although it may ſeeme to be ſumwhat out of ſeaſon, in ſome reſpect, becauſe it relieth

ſo

ſo much on the ſcarcity that then was, which is in good part eaſed now, yet the truth is, that the matter being better conſidered, there is no cauſe why any man neede to thinke, but that yet (in that reſpect alſo) it may well come not far out of ſeaſon. For though the yere that now is præſent, hath brought with it (God be thanked) good ſtore of corne, which the other wanted before: yet did that other ſo far ſinke the moſt mens ſubſtance at that præſent, to get them graine to their needefulneſſe, that now they hardlier have wherewithall to get it, than they had then, though it bee cheaper. And ſo conſequently that ſcarcitie doth as yet remaine with verie many. But howſoeuer that it is eaſed: yet is there among us ſuch a kinde of ſickeneſſe at this præſent, ſpread ouer all generally, as that therein (both by the ſharpenes, and ſtrangenes of it, we may plainely perceaue that it is the hand of God, and calleth us no doubt unto repentance. Again, as this our Prophet, by occaſion of a famin then, called on the people to be effectually touched therwith, & with true repentance to turn to the Lord: ſo, becauſe that this *Admonition* of mine hath likewiſe held the ſelf ſame courſe, the leſſe that we have yet acknowledged that hand of God, and the leſſe that we thereupon did turn unto him by repentance as yet, the more iuſtly may it be demaunded of us, and the more iuſt occaſion hath this *Admonition* ſtill to proceede, and to hold on his former courſe. Beſides this, whereas the prophet Ioel, upon their repentance did aſſure them of greater mercies, both a further propagation of the Goſpell, and a notable deliuerance from their enimies: who ſeeth not, but that to this end alſo this *Admonition* may now very fitly come foorth, when as all ſorts have ſo much buſineſs about the aduauncement of Religion, and when

as there is a generall doubt of enimies also, and ſufficiently knowne, that (for the goſpel) they are not a little incenſed againſt us? Theſe reaſons therfore moving, I have thought good, now to take ſome further order for the publiſhing of this *Admonition*: and therewithall to ſhew thee, what reaſons moved me thereunto.

What benefit to take by the reading of it

And now what remaineth, but that, as the Prophet doth call upon us, God himſelfe hath notably provoked, and our owne eſtate doth much require: even ſo we addreſſe our ſelves to aunſwere this gratious calling of his, in ſtirring up our ſelves to a ſenſible feeling of that hand of God upon us, and, in turning our ſelves unto him in true repentance? Of theſe things I thought good a little to forewarne thee (gentle Reader): leaving thee now at thy good pleaſure, to the Treatiſe it ſelfe, and wiſhing thee to uſe it to the glory of him who ſo lovingly calleth, and to the benefite of thy ſelfe whom he would in no wiſe have to miſcary: which that thou maiſt the better do, I humbly beſeeche God to vouchſafe thee his bleſſing, and the direction of his holie ſpirite: and ſo I bid thee well to fare in Ieſus Chriſt.

The

The text of the Prophet Ioël, in ſuch ſort diſtributed, as it is handled in the Admonition following.

Sect. 1,2.

1 THE word of the Lorde that came to Ioel, the ſonne of Pethuel.

2 Hearke yee this, ô Elders, and hearken ye all inhabitants of the land, whether ſuch a thing hath beene in your dayes, or yet in the daies of your fathers.

3 Tell you your children of it, and let your children, ſhew to their children, and their children to another generation.

4 That which is left of the Palmer-woorm, hath the Graſhopper eaten; and the reſidue of the graſhopper hath the canker-woorm eaten; & the reſidue of the canker-woorme hath the caterpiller eaten.

5 Awake ye drunkards, and wepe, and howle all ye drinkers of wine, becauſe of the new wine: for it ſhall bee pulled from your mouth.

6 Yea, a nation commeth upon my land, mightie and without number, whoſe teeth are like the teeth of a Lion, and he hath the iawes of a great Lyon.

Sect. 3,8.

7 He maketh my vine waſt, and pilleth of the barke of my fig-tree: hee maketh it bare

bare and caſteth it downe: the branches thereof are made white.

8 Moorne like a vir-gin girded with ſack-cloth for the huſband of her youth.

9 The meat-offring and the drink-offring is cut óf from the houſe of the Lord: the Prieſtes, the Lords miniſters mourne.

10 The field is waſted; the land moorneth: for the corne is deſtroyed: the newe wine is dried up, and the oyle is decayed.

11 Be ye aſhamed, ô huſbandmen: howl ô ye vine-dreſſers for the wheat, and for the barley, becauſe the harveſt of the fielde is periſhed:

12 The vine is dried up, & the fig-tree is decayed: the Pomegranate-tree, & the Palm-tree, and the Aple-tree, even all the trees of the field are withered: ſurely the ioy is withered away from the ſonnes of men.

13 Gird your ſelves and lament, yee Prieſtes: howl ye miniſters of the alter: come, and lie all night in ſak-cloth, ye miniſters of my God: for the meat-offring, and the drink-offring, is taken away from the houſe of our God.

14 Sanctifie you a faſt: call a ſolemn aſſembly: gather the Elders, and al the inhabitants of the lande into the houſe of the

Lord

Lord your God, and crie unto the Lord.

15 Alas: for the day, for the day of the Lord is at hand, and it commeth as a deſtruction from the Almightie.

Sect. 9, 10.

16 Is not the meat cut of before our eies; & ioy, and gladnes from the houſe of our God?

17 The ſeed is rotten under their clods: the Garners are deſtroied: the barnes are broken down, for the corn is whithered.

18 How did the beaſtes moorn? the herdes of cattel pine away, becauſe they haveno paſture, and the flockes of ſheepe are deſtroied.

19 O Lord, to thee will I crie: for the fire hath devoured the paſtures of the wilderneſſe, & the flame hath burnt up all the trees of the field.

20 The beaſtes of the field crie alſo unto thee: for the rivers of the waters are dried up, and the fire hath deuoured the paſtures of the wildernes.

1 Blow the trumpet in Zion, and ſhout in mine holie mountain: let all the inhabitants of the land tremble: for the daie of the Lord is come: for it is at hand.

2 A day of darkenes, and of blackenes, a day

a day of clouds, and obſcuritie, as the morning cloud ſpread upon the mountaines, ſo is there a great people, and a mightie: there was none like it from the beginning, neither ſhall be any more after it, unto the yeares of manie generations.

3 A fire deuoureth before him, and behind him a flame burneth up: the land is as the garden of Eden before him, & behind him a deſolate wildernes, ſo that nothing ſhal eſcape him.

4 The beholding of him is like the ſight of horſes, and like the horſemen, ſo ſhal they runne.

5 Like the noiſe of charets in the tops of the mountaines ſhall they leape, like the noiſe of a flame of fire that deuoureth the ſtubble, & as a mightie people prepared to battell.

6 Before his face ſhall the people tremble: all faces ſhall gather blacknes.

7 They ſhall run like ſtrong men, and go up to the wall like men of warre, and everie man ſhall go forward in his waies, and they ſhall not ſtay in their paths.

8 Neither ſhall one truſt another, but everie one ſhall walke in his path: & when they fall upon the ſword they ſhall not bee wounded.

9 They

Sect. 11,12.

9 They ſhall run to and fro in the citie: they ſhall run upon the wall: they ſhall clime up upon the houſes, and enter in at the windowes like a thiefe.

10 The earth ſhall tremble before him, the heavens ſhall ſhake, the ſunne and the Moone ſhalbe darke, and the ſtarres ſhall with-draw their ſhining.

11 And the Lord ſhall utter his voice before his hoſt: for his hoſt is verie great: for he is ſtrong that doth his word: for the daie of the Lord is great and very terrible, and who can abide it?

12 Therefore alſo now the Lord ſaith, Turne you unto me with all your heart, and with faſting, and with weeping, and with mourning.

13 And rent your heart, and not your clothes: and turn unto the Lord your God, for he is gracious, and merciful, ſlow to anger, & of great kindnes, and repenteth him of the euill.

14 Who knoweth if he will return and repent and leave a bleſſing behind him, eue a meat-offring, and a drink-offring unto the Lord your God.

15 Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſemblie.

16 Ga-

16 *Gather the people: ſanctifie the congregation, gather the Elders: aſſemble the children, and thoſe that ſucke the breaſtes: let the bride-grome go foorth of his chamber, and the bride out of her bride-chamber.*

17 *Let the Prieſtes, the miniſters of the Lord weepe betweene the Porch & the Altar, and let them ſay, Spare thy people, O Lord and give not thine heritage into reproch, that the heathen ſhould rule over them. Wherefore ſhould they ſay among the people, where is their God?*

18 *Then wil the Lord be ielous over his land and ſpare his people.*

19 *Yea, the Lord will anſwere and ſay unto his people, Behold, I wil ſend you corn, and wine, and oyle, and you ſhalbe ſatisfied therewith: and I will no more make you a reproch among the heathen.*

20 *But I will remove far óf from you the Northren armie, and I will drive him into a land, baren, & deſolate with his face towards the Eaſt ſea, and his end to the uttermoſt ſea, and his ſtincke ſhall come up, and his corruption ſhall aſcend, * becauſe he exalted himſelfe.*

* Or, although he hath exalted himſelf to doe this.

21 Feare not, O land, but be glad, and reioyce: for the Lord wil do great things.

Sect. 16, 17.

22 Be not afraid, ye beastes of the field for the pastures of the wildernes are grene; for the tree beareth her fruit: the fig-tree and the vine do give their force.

23 Be glad then, ye children of Zion, & reioyce in the Lord your God: for he hath given you the rain of righteousnesse, and he wil cause to come downe for you the rain even the first rain, and the latter rain in the first moneth.

24 And the barns shalbe full of wheat, & the presses shal abound with wine & oile.

25 And I wil render you the yeres that the grashopper hath eaten, the canker-woorm, and the caterpiller, and the palmer-woorm, my great host which I sent among you.

26 So you shall eat and be satisfied, & praise the name of the Lord your God, that hath dealt marvelous with you: and my people shall never be ashamed.

27 Ye shall also knowe that I am in the mid of Israel, and that I am the Lord your God and none other, and my people shall never be ashamed.

28 And

28 And afterward will I powre out my ſpirit upon all fleſh: and your ſonnes and daughters ſhall prophecie: your olde men ſhall dreame dreames, and your yong men ſhall ſee viſions,

29 And alſo upon the ſervants, and upon the maids in thoſe daies will I powre my Spirit.

30 And I will ſhew wonders in the heavens and in the earth: blood and fire, and pillars of ſmoke. Sect. 18,19.

31 The ſunne ſhall be turned into darknes, and the Moone into blood, before the great and terrible day of the Lord come.

32 But whoſoever ſhall call on the name of the Lord, ſhall bee ſaved: for in mount Zion, and in Ieruſalem ſhal be deliverance, as the Lorde hath ſaide, and in the remnant, whom the Lord ſhall call.

1 For behold in thoſe daies and in that time, when I ſhall bring again the captivitie of Iudah and Ieruſalem,

2 I will alſo gather all nations, and will bring them down into the valley of Iehoſhaphat, & will plead with thē there for my people, & for mine heritage Iſrael, whom

they have ſcattered among the nations, & parted my land.

3 And they have caſt lots for my people, and have given the child for the harlot, and ſold the girle for wine, that they might drinke.

4 Yea and what have ye to do with me, O Tyrus and Zidon and all the coaſtes of Paleſtina? will ye render me a recompence? and if ye recompence me, ſwiftly & ſpeedily I will render your recompence upon your head.

Sect. 20, 21.

5 For ye have taken my ſilver and my gold, and have carried into your Temples my goodlie and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem have yee ſold unto the Gracians, that ye might ſend them far from their border.

7 Behold, I will raiſe them out of the place where ye have ſold them, & will render your reward upon your owne head.

8 And I will ſell your ſonnes and your daughters into the hand of the children of Iudah, and they ſhall ſell them to the Sabeans, to a people far of: for the Lord hath ſpoken it.

9 Publish

9 *Publiſh this among the Gentiles: prepare warre, wake up the mightie men: let all the men of warre draw neere and come up.*

10 *Breake your plowſhares into ſwords, and your Siethes into ſpeares: let the weake ſaie I am ſtrong.*

11 *Aſſemble your ſelves, and come all ye heathen, & gather your ſelves together round about: * there ſhall the Lorde caſt downe thy mightie men.*

12 * *Let the heathen be wakned, & come up to the vallie of Iehoshaphat: for there will I ſit to iudge all the heathen round about.*

13 *Put in your Siethes: for the harveſt is ripe: come get you downe, for the wine-preſſe is full: yea the wine-preſſes runne over, for their wickednesſe is great.*

14 *O multitude, O multitude, come into the valley of threſhing: for the daie of the Lorde is neere in the valley of threshing.*

16 *The Sunne and Moone ſhall bee darkned, and the ſtarres ſhall withdrawe their light.*

16 *The Lord alſo ſhall roar out of Zion,*

* or, Bring to pas, ô Lord, that thy mightie ones (or men of war) come down thither alſo. *Tremel.*

* Or, The heathen ſhall bee wakned. &c. Ib.

Sect. 22, 23.

on, and vtter his voice from Ierusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall yee know that I am the Lord your God dwelling in Zion mine holy mountain: then shall Ierusalem be holy, & there shal no strangers go through her anie more.

18 And in that day, shall the mountains drop downe new wine, and the hils shal flow with mylke, and all the rivers of Iudah shal run with water, and a fountain shall come foorth of the house of the Lord, and shall water the valley of Shittim.

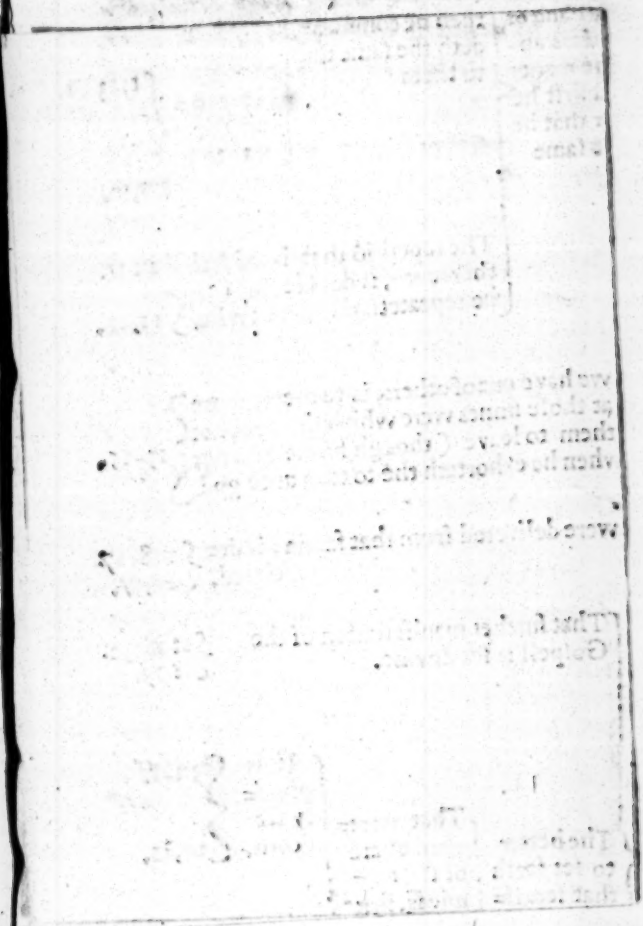
Sect. 24, 25.

19 Ægypt shall be waste, and Edom shall be a desolate wildernes, for the iniuries of the children of Iudah, because they have shed innocent blood in their land.

20 But Iudah shall dwell for ever, and Ierusalem from generation to generation.

21 For I will clense their blood, that I have not clensed, and the Lord will dwell in Zion.

FINIS.



on, and vtter his voice from Ieruſalem, and the heavens and the earth ſhall ſhake, but the Lord will be the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall yee know that I am the Lord your God dwelling in Zion mine holy mountain: then ſhall Ieruſalem be holy, & there ſhal no ſtrangers go through her anie more.

18 And in that day, ſhall the mountains drop downe new wine, and the hils ſhal flow with mylke, and all the rivers of Iudah ſhal run with water, and a fountain ſhall come foorth of the houſe of the Lord, and ſhall water the valley of Shittim.

Sect. 24, 25.

19 Ægypt ſhall be waſte, and Edom ſhall be a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they have ſhed innocent blood in their land.

20 But Iudah ſhall dwell for ever, and Ieruſalem from generation to generation.

21 For I will clenſe their blood, that I have not clenſed, and the Lord will dwell in Zion.

FINIS.

A Table declaring the effect of al the Treatiſe following: and namely, how the text of the Prophet is here devided; and where the diviſions thereof are handled. The firſt members do note the Chapter, and verſe of the Text: the others, the Sections of the Treatiſe it ſelf.

- Ioel.
 - In the Prophecie of Ioel we have firſt ſet down the Title of it: then the matter that is therein contayned.
 - As touching the Title, ſee 1: 1. / 1, 2.
 - The matter that is therein conteined, doth partly reſpect their præſent calamitie: & partly, a better eſtate of theirs, that by the goodneſſe of God was towardsthē.
 - Their præſent calamitie was a famin. Cōcerning which, we are moſt of al to deal with that, which wee have in this our prophet: but ſomewhat alſo, with that which wee have out of others.
 - That which we have in this our Prophet, is that he doth earneſtly labour, to ſtirre up the people unto a ſenſible feeling of this hand of God upon thē: as appeareth in the maner of ſpeach that firſt he uſeth: and for that he repeateth the ſame again.
 - In the ſpeach that firſt he uſeth unto them, firſt he laboreth to prepare them unto it: and then he commendeth the ſame unto them.
 - He prepared them unto it. 1:2-12. / 3-8.
 - He commended it unto thē. 1:13-20. / 9,10.
 - The repetitiō that he addeth thereunto, is double, for that he repeateth the ſame twice. 2:1-17. / 11,12.
 - That which we have out of others, is to ſhewe more ſpecially, what thoſe ſinnes were which the Prophet would have them to leave (though himſelf do not name them) when he exhorteth thē to turn unto god. 13-15.
 - That better eſtate of theirs cōſiſted, partly in their deliverance frō that famin: & partly in certain other bleſſings beſides.
 - How they were delivered from that famin, is declared. 2:18-27. / 16,17.
 - The other bleſſings are two: a furtherma nifeſtation of the goſpel: and a notable ſecuritie frō their enemies.
 - That further manifeſtation of the Goſpell is ſet downe. 2: 28-32. / 18,19.
 - The better to ſet forth that ſecuritie of theirs againſt their enimies, hee ſetteth down both the wretched eſtate of the one: & the bleſſed eſtate of the other.
 - That wretched eſtate of the enimie is, firſt ſet down in plain ſpeach then more fully by a figure.
 - It is plainly ſet down. 3:1-8. / 20,21.
 - It is more fully expreſſed. 3:9-17. / 22,23.
 - That bleſſed eſtate of the people of God is ſet down. 3: 18-21. / 24,25.

TO THE

An Admonition, out of the Prophet Ioel.

The word of the Lord that came to Ioel the ſonne of Pethuel. Ioel.1.1.

1 IN this Prophecie of Ioel we haue firſt ſette downe the Title of it: then the matter that is therein deliuered. The Title of it is ſet downe in the firſt verſe, and therein we are to conſider, not onely of ſuch things as are plainly ſet downe therein: but of ſomewhat alſo, that is not expreſſed there, & yet notwithſtanding needefull to be thought on and to be gathered ſo well as we may. That which is plainely ſet downe therein, reſteth in two principall points: that the matter following (in all this Prophecie) came from the Lord: and was deliuered vnto the people by the miniſterie of Ioel. In that it came from the Lorde, wee are to The title of it.

eſteeme of it accordingly: and in that it pleaſeth God to vouchſafe us ſuch treaſure in earthly veſſels, thoſe whom hee uſeth to ſuch a purpoſe, though they bee but ſeely things in them ſelues, yet ought they to be for this cauſe, and in this reſpect, ſo much the more welcome and dearer unto us. That which is not expreſſed there, is concerning the time wherein he prophecied: which notwithſtanding is to be gathered of us ſo well as we may, becauſe that otherwiſe the ſenſe of the Prophet muſt needes bee harder unto us: as alſo it is ſufficientlie knowen, that thát hath giuen a great part of the occaſion, that the Interpreters haue varied ſo much in their iudgements thereon.

The time when hee prophecied. Which is gathered.

2 Firſt therefore to examine, what the time was wherein he prophecied, it ſeemeth to mee, that the iudgent of thoſe is clearely the beſt, that are of opinion, that he prophecied in the daies of Uzziah (otherwiſe called [a] Azariah) the king of Iudah: or, at leaſt, of Iotham his ſoon: and ſo conſequently apperteineth to that cõpaſſe of time, when [b] Hoſeah prophecied un-

[a] 2. *king* 14: 21.

[b] *Hoſ.* 1:1.

unto the Iſraelites, and [c] Iſaiah beganne first among the Iewes, [d] Amos, and [e] Micah likewiſe, unto the Iſraelites, & Iewes together. And the warrant that we haue for this opinion reſteth on two principal grounds: the placing of it: and the matter therein contained. As touching the placing of it, it is no more but this, that ſeeing that of old it is placed among thoſe, that, by good teſtimonie of the text it ſelfe belong to that time, (as *Hoſeah*, *Amos*, and *Micah* doe) therefore is it the moſt likelieſt that it appertaineth to that time alſo: partly, for that the ſcriptures are ever lightly in that maner digeſted: and partly for that [f] *Ierom* himſelfe, by this argument alſo, was ſo perſwaded. The *Septuagint* I graunt did [g] Otherwiſe place it: but it ſeemeth they vſed the rule of *Leſbos*: placing it ſo, as they thought the interpretation thereof would require: and not eaſily yeelding that the ſenſe ſhoulde bee ſuch, as the place, that long before them it had, ſhould ſeeme to import. Otherwiſe it is ſomewhat ſtrange, that they ſhould ſo alter the placing of it: conſidering that it

c *Iſa.* 1:21. & 2:1.
d *Amos*, 21 1,3.
e *Mic.* 1:1.

First by the placing of it.

f *Hier. in Ioel.* 1.

g *Idem in Proemio in Ioel.*

b Idem in Præf. in 12. Prophetas.

is taken for *b* a rule among the learned, that when there is no time noted of any of the Prophets, then doth that Prophet belong to the time of the Prophet that goeth before. As touching the matter therein contained, it doth so fitly accord vnto that compasse of time, that in my iudgement, we may rather maruaile, that diuers there be of very good account in the Church of God (and worthily too) that did not see it: then that our selues neede to stand in doubt thereof. For not only the whole matter doth fitly agree, to that which was propounded by others, that doe vndoubtedly belong to thát very time: but diuers speciall things there are besides, that doe sufficiently warrant that so it did. Concerning the whole, because that there can bee no iudgement thereof, til the matter it selfe be unfolded, therefore the credite of it is to await the ende of the treatise: and then, either to stand, or to fall, in the iudgement of the indifferent Reader, without any further urging of it. Those speciall things that are besides, I chiefly gather, out of the comparing of this Prophet of ours, and *Isaiah* together: and

Then by the matter therein conteined,

By comparing this our Prophet, and Isaiah together,

that

that in the firſt fiue Chapters only which are moſt likely, by *i Iſaiah* himſelfe, to appertaine to the time that wee ſpeake of. For ſeeing that the ſecond time of his prophecying beginneth in the yeare that *Vzziah* died (as in the beginning of the ſixt Chapter it is recorded) and yet in the beginning of the firſt Chapter it is plainely ſet downe, that ſome part of his prophecie was uttered in the daies of *Vzziah* while yet he liued: therefore may thoſe firſt Chapters of that his prophecie be ſafely taken of us, if not as undoubtedly appertaining to that time (for *k* ſome haue beene of their minde, not thinking that the firſt fiue Chapters did appertaine to a former time, in reſpect of that which in the beginning of the ſixt Chapter is noted: but that in thoſe fiue Chapters going before is ſet downe howe he beganne to prophecie, and then the time more ſpecially noted in the beginning of the ſixt) yet as the moſt likely, becauſe it is the iudgement of moſt of the learned: and the opinion of thoſe others hath no ſuch warrant by the text it ſelfe, but rather is thereby reproued. And that which we finde in

i 1:1. and 6.1

k Calu. in Iſa. 6.1.

theſe fiue firſt Chapters of Iſaiah, ſo fitly agreeing to this Prophet of ours, doth partly lie in thoſe things that they vtter of the iudgementes of God: and partly in that which they doe both ſet downe as touching his mercy or fauoure towards them. Thoſe things that they vtter out of the iudgments of God againſt them, are two: firſt, a famine; then alſo, an armie. Concerning the famine, they doe not onely both ſpeake of it: but alſo doe it in much like maner. For where as this Prophet doth altogether beate vpon it, and more ſpecially telleth them that the famine ſhould be ſo great, that [l] what the Palmer woorme had left the Graſhopper had eaten, what the Graſhopper had left the Canker worme had eaten, and what the Cankerworme had left the Catterpiller had eaten: that [m] the fielde is waſted, the Lande moorneth, the Corne is deſtroyed, the vine is dried up, and the oyle is decayed: that [n] the ſeede is rotten vnder their clots: that [o] whereas the Lande was, as the garden of Eden before, it was after this, as a deſolate wildernes: and that [p] the fire deuoured the paſtures of the wilderneſſe,

First in thoſe things that they vtter of the iudgments of God.

l 1:4.
m 1:10.
n 1:17.
o 2:3.
p 1:19,20. 2:3.

nes, the flamb brunt up the trees of the fielde, and the Riuers them ſelues were dried up: Iſaiah likewiſe in much like maner telleth them, that q the ſtay and the ſtrength of breade and water ſhould be taken from them: that the chiefe & principall ſort of them ſhould be as *famiſhed, and plainely confeſſe, r that they had neither breade, nor clothing: that ſ ten akers of vines ſhould yeelde but fiue gallons, and the ſeede that was ſown ſhold yeeld but the 10. part of it again: that t their roote ſhould be as rottēnes, and their bud riſe up like duſt: and that v they ſhould be as a garden that had no water, burnt and conſumed with fire, as tow, ſtuble, or chaffe. So that both doe ſpeake of a famine, & both doe ſignifie both that it ſhalbe very great, & that it ſhould, for a great part, come by immoderate drought or heat (as alſo appeared by thoſe wormes that Ioel doth ſpeake of:) and yet it appeareth by Ioel alſo, that otherwiſe it came by ouer-much wet for a time, when their corne was firſt ſowne, becauſe he ſaith, as we heard before, that their corne was foyſty & rotten under the clots. Concerning the army,

q 3:2. * 5:13. r 3:7. ſ 5:10. t 5:24. v 1:30 32. 5:24.

although it may very well bee, that the one doe meane a further matter then the other: yet they both set forth their meaning, in much like manner and forme of speach for whereas this our Prophet
x 2:3. saith *x* that it is a great and mighty
y 2:5. people *y* prepared to the battell *z* like
z 2:4. vnto horsemen *a* marching in good aray
a 2:7,8. *b* busily rifling for their pray, that all
b 2:9. *c* shoulde be afraide of them (and many
c 2:6,10. other thinges to such like purpose) and
d 2:10. *d* that the Sunne and the Moone should be darke, and the Stars withdrawe their
e 5:26,30. light: *Isaiah* saith likewise *e* that the Lorde will lift vp a signe vnto the Nations a farre of, and will hisse unto them from the end of the earth, and that they shoulde come hastily with speede; that none shoulde faint or fall among them; that none shoulde slumber nor sleepe, neither shoulde the girdle be losed from his loynes, nor the lachet of his shooes be broken; that his arrowes shoulde be sharpe, and all his bowes bent; that his horse hoofes should be thought like flint and his wheeles like a whirlewinde; that his roaring shoulde be like a Lyon, and he should roare like a Lyons whelp; that the y

they ſhoulde roare and lay holde on the pray, & ſo take it away that none ſhould deliuer it; that in that day they ſhoulde roare vpon them as the roaring of the Sea; and that, if they looked vnto the earth, they ſhoulde finde nothing but darkenes and ſorrow, and that the light it ſelfe ſhould be darkened in their ſkie.

Thoſe things that they vtter of the mercie and fauour of God towardes them, are more amplie ſet downe in this our Prophet: but yet effectually, and to like purpoſe in the other alſo. In this our Prophet it is declared (among many other thinges more fully ſet downe) that the Lord *f* would mightely deſtroy their enemies, that though they *g* gathered themſelues together *h* aſſembled the beſt warriours *i* cheared up one an other * brake their plowſhares into ſwordes, and their ſithes into ſpeares to furniſh themſelues with weapons to the vttermoſt, though the ſucceſſe ſhoulde be ſo likely, that *k* euen the weake alſo ſhould pluck vp their hearts, and *l* gather themſelues round about: yet that they ſhould be deſtroyed, as *m* others of olde in the valley of *Iehoſophat*, that they *n* ſhoulde

Then in thoſe thinges that they vtter of his mercie & fauour.

f 3:2. 12. 13.
g 3:9. 11.
h 3:9.
i 3:9.
* 3:10.
k 3:10.
l 3:11.
m 3:2. 12.
n 3:11.

o 3:13,14. be caſt downe, that they ſhould be o a
an harueſt or vintage to the people of
p 2:28,29. God: and that his people ſhould be p en-
q 2:32. dued with his holy ſpirite, that q there
ſhould be for the remnant deliuerance
r 3:16. there, that r the Lord would bee the
hope of his people, and the ſtrength of
Iſraell, that they ſhould abounde with
s 3:18. s wine, mylk, & water, & that he would
t 3:21. t clenſe the blood of thoſe whom he had
not clenſed. In Iſaiah likewiſe we haue
it ſet downe, firſt as touching the eni-
v 2:4. mies of the people of God, that v the
Lord ſhould in ſuch ſort iudge the nati-
ons, and rebuke the people, that in the
Church there ſhould be ſuch peace, that
they ſhould breake their ſwoords into
mattocks, and their ſpeares into ſithes, &
no more lift vp ſwoord againſt another,
nor learne to fight any more: then, as
touching the peace and glorie of the
x 2:2. Church, that x the mountaine of the
houſe of the Lord ſhould be prepared, &
exalted aboue the hilles, and all nati-
y 4:2. ons flow vnto it: that the y bud of the
Lord ſhould bee beautifull and glori-
ous, and the fruit of the earth excel-
lent and pleaſaunt to them that eſca-
ped:

ped, that hee that was [z] leaſt in *Zion* [z] 4:3.
ſhould be holy, and every one written in
the booke of the living, that [a] the Lord [a] 4:4.
would waſh away the filthineſſe of *Zi-*
on, and purge the blood of Ieruſalem by
the ſpirit of iudgement and burning;
that [b] the Lorde would create upon e- [b] 4:5.
very place of mo unt *Zion*, and upon the
aſſemblies there, of a clould and ſmoke
by day, and the ſhinning of flaming
fire by night, and a defence upon all the
glorie; and that there ſhould be among
them [c] a covering for a ſhadowe in the [c] 4:6.
day for the heat, and a place of refuge,
and a couert for the ſtorm and the raine.
Manie moe things might eaſilie be to
this purpoſe alleaged: but theſe I truſt
will be ſufficient; and whoſoever will,
may further induce him ſelfe to this per-
ſwaſion, but more diligent comparing
of theſe together, and others withall,
that doe appertaine to the time wee
ſpeake of.

3 But now to come to the Prophet himſelfe, and to ſee what it is, that in him wee haue deliuered, we may plainly ſee at the firſt, that it is of that nature, that it did not only concern them of old; but Of the Prophecie it ſelfe.

but alſo concerneth vs now and therefore are we euer to apply the ſame from point to point, vnto our ſelues, as our owne caſe requireth, and the ſenſe of the text it ſelfe will beare. So are wee firſt from time to time to conſider, what it is that the Prophet deliuereth to them: and then howe wee may beſt apply the ſame to our ſelues. That which the Prophet deliuereth to them, reſteth on two principall partes: the former concerning *d* the preſent calamitie that then they were in; the other concerning *e* a better eſtate that afterward (upon their repentance) by the goodneſſe of God they were to enioy. As touching the preſent calamitie that then they were in, whereas it is certaine, that it was ſent in the way of chaſtiſement to them for their ſinnes, and that the Prophet now would haue them, to leaue theſe ſinnes of theirs and turne to the Lord, and (to that ende eſpecially doth labour to haue them ſo ſenſibly touched with their preſent diſtreſſe, and yet himſelfe doth not recite any of thoſe ſinnes of theirs particularly (belike for that he ſpake but of ſuch, as in thoſe dayes were common among them

The order enſuing.

d 1:1.2:17.

e 2:18.3:21.

them, and well inough knowen, and ſuch as the Prophets of that age had already ſufficiently laide to their charge) that we therefore may better be able to apply this inſtruction to our uſe, we are not onely to conſider of thoſe thinges that we haue in this our Prophet, concerning that calamitie of theirs, but alſo to enter into ſome farther knowledge of thoſe ſinnes of the people, that wee may finde them to bee at that time infected withall. That which we haue in this our Prophet concerning that calamitie of theirs, doth leade us no farther but onely to conſider, what it is whereunto he laboureth to bring them: and then how earneſtly he laboureth the ſame. That whereunto he laboureth to bring them, is, that they would in no wiſe be careles concerning that hande of God uppon them: but that they would ſtir up themſelues unto ſo ſenſible a feeling thereof, as that thereby they might growe to repentance, and turne to the Lord. As touching which, it ſhall be good more ſpecially to conſider, how it may appear, that the Prophet had that purpoſe wih him: and then what it may ſeeme

Of their preſent calamitie: whereof he would not haue them careleſſe.

to

to be, that did moue him unto it. That the Prophet had that purpose with him, it is most euident, throughout the whole
f 1:1.2:17. f first part of this his prophecie: and almost in every member, of whatsoeuer sentence or verse therein is contayned. A thinge so euident (euen at the first sight) in the text it selfe, that wee shall not neede to bestow any further labour about it. That which may seeme to haue mooued him unto it, I take to be, partly that great security, that in all such cases by corruption of nature doth hang upon all: and partly the careleſnesse, that, in this case of theirs, hee founde in them at that present. The security that in such cases by common corruption of nature doth hang upon all, is so passing great, and so many waies sheweth it selfe, that it cannot be unknowne unto us. Whereupon Salomon truely saith,
g Pro.27:22 g that the follie of the fooliſh is such, as that although he were so beaten, that hee might seeme to be brayed in a morter, or beaten in peeces: yet would his folly still remaine, and he neuer grow to vnderstanding there by. And Dauid his father, a rare man for faith and godlineſse,

As by nature we al are.

A speciall example of Dauid.

lineſſe, and many good graces that are of God, yet notwithſtanding, in this point, was farre ouerſeene. For[h] when on a time the Lord had ſent a ſpeciall famine upon that Land, it had laine three yeeres thereon, before that wee reade, that euer he was ſo ſenſibly touched therewith, as that he ſought to the Lord about it. But at length he ſought him, and thereby finding at the mouth of the Lord, that it was for Saule, and for his bloody houſe, becauſe he ſlew the Gibeonites, although he could not be ignorant, but that this would be ill interpreted of diuers (eſpecially of thoſe that were towards the houſe of Saule) as though it were no more in him but a worldly pollicie, by ſuch a deuice to take away thoſe that remained of Sauls family, to eſtabliſh the Crown ſo much the better to him ſelfe for the time, and after him, to his line likewiſe: yet finding the ſame to proceed of God, & the execution in it ſelfe to be iuſt, he cauſed it to be done accordingly, & ſo found the Lord to be appeaſed towards thē againe The other cauſe that might ſeeme to moone this Prophet to call upon thē for this

[h] 2. Sam. 21: 1, 14.

And they, in this caſe of theirs were,

this matter, was as I ſaid, the careleſnes of them, that, in this caſe of theirs, hee found in them at that præſent. For ſeeing that the other Prophets, that doe appertain to this compaſſe of time (as afterwarde weeare more fully to ſee) did plainely lay their ſinnes before them in particular, and denounced many grieuous iudgements of God againſt them, if they would not repent, but ſtill goe on in their wonted wayes: and this Prophet of ours entereth not into any recitall of their ſinnes, as the others doe, nor of the iudgements that others denounce: hence is it, that it may probably ſeeme, that God ſtirred up this our Prophet, but onely to this ende eſpecially (I meane for the matter that now we are in) that whereas the others, and whoſoeuer they were beſides whom God had then ſtirred up to ſpeake unto them, were ſo litle or nothing regarded, therefore ſhould he ſo call upon them to be better adviſed of thoſe mattérs, and of the hand of God upon them; being belikein the time of that famine, and hauing himſelfe experience of it, that was ſomewhat before denounced by others.

The application of it

4 To come to our ſelues, we alſo are in

in great ſecurity, in all ſuch caſes, and at all times, generally: and, beſides that, very ſenſles and careles at this preſent alſo, when as notwithſtanding it is moſt certain, that the like hand of God hath bene of late, and (in ſome meaſure) upon us likewiſe. Wee haue bene long ſince reaſonably well pounded in the morter: and yet our follie, I feare, remaineth. It neede not be yet out of our remembraunce, how the enimie raged with fire and ſwoord, when he had the law in his hands: we cannot bee ignoraunt of our daily perill, by diuers abroade, and ſome at home. As Dauid in like caſe for a time did not ſeeke unto the Lord: and yet notwithſtanding, had the rod ſo laide upon the whole Land, that he might eaſily haue eſpied him ſelfe to be very iuſtly prouoked unto it: ſo it is to be doubted (or out of doubt rather) that as yet we haue not truely ſought unto him; how much ſoeuer we haue bene ſo deepely prouoked unto it, as that in no wiſe wee can bee ignoraunt, but that effectually he hath called us thereunto. At the length he ſought the Lord, and ſo eſcaped much

Wee haue much forgotten our ſelues here tofore.

of the famin that otherwiſe had tarried on them: and the ſooner that wé alſo ſhal ſeeke the Lord, the better wil it be for our ſelves, & the ſooner ſhal he withdraw his hand from us. Hé, being admoniſhed what the cauſe was, addreſſed himſelfe to take away the cauſe of that hand of God upon them; although that he could not ſo doe, but that he ſhould run into ſuſpition thereby, that he had ſome courſer meaning: neither is any, whom it cõcerneth, to forſake the courſe of iuſt execution, in any reſpect of credit or honour, that privately might come thereby: God alſo himſelfe, though he had taken away [i] Saule before, and his three ſonnes (wherof notwithſtanding euen Ionathan [k] was one, a very [l] unfeined friend unto Dauid: the iudgements of God are very deepe and himſelfe is a ielous God on behalfe of his people): yet would he not ſo content himſelfe, but now required a further execution to be done on thoſe that yet remained of his line. God be thanked for that, which (of this kinde) is done alredie, to verie good purpoſe, and in comfortable meaſure likewiſe: and I truſt, that God will

[i] 2. Sam. 3: 29, 34, 6.

[k] Ibidem, 2. [l] 1. Sam. 18: 1. 19: 1, 3. 20: 9, 12, 13, 16.

ſo

ſo much the ſooner turne his hand from us. But God give us grace to know withall (eſpecially to thoſe, to whom it doth chiefly belong) that if there be any of that ſorte left, guiltie of the innocent blood of the ſeruaunts of God alredie ſpilt, and of a continuall thirſt of more, they ought not to be ſpared, but to have the reward of their iniquitie laide upon them: that ſo the hand of Gods wrath be ſooner remooued from the lot of his owne inheritance. Though Ionathan (it may be) did not diſcent from that ſlaughter of the Gibeonites, yet was he ever faithfull to Dauid: and yet the Lord did not ſpare him neither. The more carefull wé are, that ſuch as be faithfull be euer præſerved, and untouched by ús: the leſſe neede we care, to put all others to their lawfull triall, and to ſee that they have their iuſt deſerts. And all this ſo much the rather, as wee know that it is the more hainous, to determin ſuch practiſes againſt thoſe that are true Iſraelites in deede; and, among them, againſt the chiefe and principall of them; and that, in a bitter, & ſpitefull

Now, ſom what well done: but wee ought to procede.

malice to the people of God: then as Saule did it, but againſt the Gibeonites,
m 2. Sam. 21. 2. m none of the people of Iſraell themſelues, though dwelling among them; and thoſe but of the common ſort, and meaneſt of all that dwelt in the Land;
n Ibidem. and that, n on a zeale on behalfe of the people of God.

He calleth on all to be aduiſed hereof: the Elders, and all generally.

5 How earneſtly this Prophet Ioel doth labour to ſtirre up the people unto this ſenſible feeling of the hand of God upon them, may eaſily be ſeene, both out of the maner of ſpeech, that
o 1. 2. 20. o at the firſt he uſeth unto them: and out of the repetition thereof againe, that
p 2. 11. 17. p afterward he addeth thereunto. In that which at the firſt he uſeth unto them, by the courſe of his ſpeech it ſeemeth, that
q 1. 2. 12. firſt he laboured q to prepare them unto a publique Faſting or mourning, for that hand of God upon them: and then,
r 1. 13. 20. after that, to r call them unto it. He ſeemeth firſt to prepare them to that kinde of exerciſe, becauſe he doth ſo earneſtly call on all ſortes, to ſtirre up themſelues to an hearty ſorrow: and becauſe that afterwrad, in that which doth immediatly follow, he doth cõmend that exer-

exerciſe unto them: ſo expounding in that which followeth, what his minde was in that, which goeth before. And the better to prepare them to this publique faſting, firſt he calleth upon all to give eare unto him: then he ſetteth in hand with the matter, that he hath to deliuer unto them. He calleth on all to giue eare unto him, in theſe woordes,

Heare this, ô yee Elders: and give eare unto it, all yee inhabitants of the Land. ſ 11 2.

Wherein we are to conſider, on whom he calleth: & what he doth require of them. He calleth on the *Elders*, or the chiefe or better ſort, more ſpecially: then alſo generally on all, even on all the inhabitants of the Land generally. For the Elders or chiefe of the people are thoſe, whom this matter chiefly concerneth: and who are able, beſt to help, to gather the people to publike repentance. And yet notwithſtanding, all the reſidue muſt needes account it to belong unto them likewiſe: both that they all haue iuſtly deſerued it: and therefore, that they all in like ſort, are now to humble themſelves to the Lord, whom they haue offended, and who likewiſe hereby

did call them unto repentaunce. That which he doth require of them, is no more yet, but only to *hearken or give eare* to this matter: but that he doth require, both of the *Elders*, and of all the *inhabitants* beſides. For neither are *Elders*, nor the higheſt of all exempted from this kinde of dutie, towards God, and his woord; beſides that, it concerneth likewiſe their peace and well-fare ſo much, that it is beſt for them to give eare: neither may any of all the inhabitants exempt them ſelves from this; both becauſe it is their dutie, and concerneth their peace beſides.

So we like wiſe ſeven from the higheſt, unto the loweſt are to gather our ſelues to like adviſement,

6 As touching our ſelves, the matter is of that nature, as that chiefly it concerneth our *Elders* alſo: but yet notwithſtanding, all the *inhabitants* of this Land likewiſe. Our *Elders* it doth chiefly concerne, not onely becauſe our ſins, for which this hand of God was upon us, are of that nature, that may ſeeme moſt of all to deſcend from them; and for that their eſtate likewiſe (if they doe not repent) is like to be neereſt to the greater fall: but alſo, becauſe that

that they can beſt both call in the people unto repentance; and amend theſe faults that doe prouoke the wrath of God againſt us, Generally it concerneth all the *inhabitants* of this Land likewiſe, becauſe that all (one way or other) haue in ſuch ſort offended, as that we all, and euery one of us, haue iuſtly deſerved this kinde of chaſtiſement: and if wee doe not, by this gentle warning, gather our ſelues to repentaunce now, then may wee pull downe an heavier judgement upon us; and that, not onely when none of us all doe grow to repentaunce, but alſo becauſe that by the impenitencie of ſome fewe, the goodneſſe of God is ſometime reſtrained to all generally. And unleſſe we be diſpoſed to *hearken* (both the higher, and lower together) we may not only hinder our ſelves of that reliefe of our præſent neceſſitie, that otherwiſe we might obtain at the hands of God: but beſides that, we further prouoke him, by ſo great contempt of his mercifull calling, to caſt foorth ſome heavier judgement againſt us,

The matter that he hath to deliuer: first, to prepare them to a publique fast.

7 Concerning the matter that hee hath to deliuer: first he doth but note it generally: and afterward treateth more specially of it. Generally he noteth it to be such, as is strange and rare, and not lightly to be esteemed, which he doth two waies: first, sending them ouer to the time past to enquire [t] *whether such a thing hath bene in their daies, or in the daies of their fathers*: then by commaunding them to [v] *tell their children of it*, and that so it passe unto the next, and third generation. Coming to treat of it more specially: first he teacheth them to consider in how straunge and pitifull maner, the fruites of the earth were destroyed: then he calleth on certaine of thē thereupon to sorrow. How pitifully the fruits of the earth were destroyed, he plainely declareth: that is, that [x] *that which was left of the palmer worm, the grashopper had eaten: and the residue of the grashopper, the canker-worm had eaten: and the residue of the canker-worm, the catterpiller had eaten.* Wherein they might very plainely behold, both that now they must needs be very sore distressed for want of victualles, when as the fruits of the earth were so

t 1:2.

v 1:3.

What the famin was

x 1:4.

ſo much deſtroyed: and that the ſame came of the hand of God, becauſe that ſo many noiſome creatures in ſuch ſorte ſucceeded one another, and becauſe they came in ſuch aboundance, that being ſo ſeely a vermin as they are in their owne nature, yet as now they were ſtrengthened in the multitude of them, they were able to waſte the whole land. In his calling on certain of them we are to conſider, who they are on whom he calleth: and in what maner he calleth on them. Thoſe of whom he calleth, are *drunkards*: *and all drinkers of wine*: meaning, as it ſeemeth, by *drunkards*, ſuch as were moſt inordinately giuen to that kind of exceſſe: & by drinkers of wine, ſuch as liued voluptuouſly in the wealth & aboũdãce that God had giuen thẽ. On both which, he might ſo ſpecially cal, not only in reſpect of thẽ ſelues, but alſo, in reſpect of others. In reſpect of them ſelues he might doe it, both becauſe that they ſhould ſooneſt be diſtreſſed: and bicauſe it was meete they ſhould, for that, the one ſort of them had made ſo great waſt: and the other had giuen them ſelues to their pleaſure. In reſpect of others he might

Who they are, on whom hee calleth more ſpecially.

y 5.

might doe it, that ſo it might the better appeare, that all ſorts and eſtates whatſoeuer, had occaſion to moorne and ſorrow, when he called on theſe to doe it: the one ſort of them being a ſecure and ſenſles people, and therefore leaſt able ſo to conſider of the matter, as might ſtir them up to ſome ſpeciall ſorrow: the other being of the greater and the wealthier ſort, and therefore by likelihoode, fartheſt óf from all ſuch ſorrow. In the maner of his calling upon them we haue to conſider, what it is whereunto he doth call them: and what reaſons he uſeth, the better to ſtirre them up unto it. That whereunto the Prophet doth call them, is to *awake*: and to *lament*. In that he willeth them to *awake*, it plainly imploieth, both in what caſe at thát time they were, that is, a ſleepe (and yet had God giuen them good occaſion before, to haue left óf ſleeping, and to looke up:) and that ſuch ſleepines and drowſines of theirs, was nothing meete for the buſines that now they had in hand. In that he willeth them to lament, we may therin perceaue, not onely that he doth require it generally: but alſo, that he doth (after

5. 1:5.

How they are to awake and lament.

(after a ſort) præſcribe unto thē the maner of it: that he doth require it generally at large, that only may teach us, both how litle yet they were touched with that hand of God upon them: and that now the Prophet would needs have thē take an other courſe. That he doth after a ſort præſcribe unto thē the maner of it we are there to note, both how we may finde, that ſo he doth: and to what uſe it, might be, that ſuch a maner was preſcribed unto them. It is euident that ſo he doth, becauſe he requireth ſuch a lamētation, ſorrowing, or moorning, as not only may cauſe[a] both *weeping*, and *houling*: but alſo may be ſo earneſt & vehemēt, as whē[b] a *virgin* lately married hath loſt the *huſbād of hir youth*, and girding hir ſelfe *with ſakcloth*, doth *moorn* for him: for *weeping* is an undoubted tokē (if it be unfained) that the mind is woūded, when the ſorrow is ſuch, as preſſeth out teares: and *houling* goeth ſomewhat further, proceeding of a great, & vehemēt ſorrow, & ſo yeelding, in ſuch proportion, a crying out correſpondēt unto it. But bicauſe the affections of a young couple lately married (if they meete together in mutual love) are

a 11.

b 18.

are very ſtrong, eſpecially in the woman (that is more ſubiect unto hir affections) therfore the ſorrow of ſuch a *virgine*, in ſuch a caſe as there is deſcribed, muſt needes be great, and ſo is affoorded the higheſt place. The uſe whereunto it might very wel ſerv, to haue ſuch a form of this their ſorrowing preſcribed unto them, ſeemeth to be, the more effectually to frame them unto it: ſuch as ſorrowed nothing at all, to be provoked hereby to ſorrow ſomewhat: and ſuch as ſorrowed but in ſlender maner, to fal better unto it, and to endeuour to get ſo neere unto this as they could. The reaſons that the Prophet uſeth, the better to ſtir them up unto it, are of two ſorts: ſome of them taken of the conſideration of the thing it ſelfe: and ſome, of certaine other perſons touched therewith. The thing it ſelf, out of which the Prophet doth reaſon, is the famin that he ſpake óf before: which now he telleth them, is very great: and ſheweth how it cometh upon them. It is ſo great, that the *new wine is* on the ſoden pulled away *or cut óf from the mouth of* thoſe *drunkards*, and *drinkers* of wine: who, if it might be had, would otherwiſe haue

The reaſons why.

e 1:5.

haue it, the one ſort, for their unſatiable thirſt they had unto it: the other, becauſe they have wherewithall to get it, were it otherwiſe neuer ſo ſcant. In what maner it cometh upon them, is heere ſet down, firſt by declaring the power & ſtrength of it: then what effect enſueth thereon. The power & ſtrength of it is ſuch, that theſe weake vermins (being ſo ſtrengthned by God as they are, to this purpoſe) are compared to a [d] nation, *mighty, and innumerable:* and that their teeth be like unto the teeth of a *Lyon*: and their axel-teeth, as the *axel-teeth of a great & fierce Lyon.* The effect that enſueth on their coming upon the land, is, *that [e] the vines are made baren, & the fig-trees unfruitfull: that their bark is pilled of, the leaues and tender braunches eaten up, and the clusters pale for lack of moiſture.* Thoſe other perſons that are touched herewith whereby the Prophet would better ſet forth the greatnes of this famin, *are Prieſts and Huſbandmen.* Concerning whom we are to conſider, firſt how much it ſtrengthneth the matter, if they be founde to be ſtrengthned with it: then, how far it may appeare, that they were ſtrengthned

[d] 1:6.

[e] 1:7.

that

therewithal. It doth ſtrengthen the matter, & ſheweth the famin to be great, becauſe that thereby it came to paſſe, both
f 1:9. that the *Prieſts* had not *f* wherewith to doe ſacrifice unto the Lord: nor *Huſ-*
g 1:12. *bandmen* *g* wherewithall to relieve themſelves. That both theſe kinde of people were much ſtrengthned with this famin, it appeareth likewiſe, in that which is (to that purpoſe) ſet down in either of them. As touching the *Prieſts*, how much they were touched with it, is ſet downe by
h 1:9. *h* theſe two things: that the *meate-offring and drink-offring was cut of from the houſe of the Lord*; and that the *Prieſts* themſelves, *the miniſters of the Lord, moorned*, to ſee the ſervice of the Lord intermitted, and them ſelves without reliefe. As touching the *Huſbandmen*, (both *tillers of the ground, and ſuch as dreſt vines*) how much likewiſe they are ſtrēgthned with it, is alſo ſet down, both in the want that they haue of thoſe things that ſhuld yeld thē reliefe: & in ſhewing, how they are affected therwith. The wāt that they had in thoſe things that ſhuld have yeelded thē reliefe, is ſet down, firſt as touching their fields: then as touching their fruit-trees.

As

As touching [i] their *fields* they are ſaid *to be waſted & to moorn*: & that *corn, wine, & oyle, wheate, & barly*; & the whole *harueſt is periſhed*. As touching their *fruit-trees*, it is ſaid that the [k] *vine, the fig-tree, the pomgranate, the date, the aple-tree, & al the trees of the field are withered*. How they were affected herewith is alſo declared, becauſe it is ſaid, firſt that they [l] are confoūded, *and moorn*: then, that all [m] ioy (ſuch men as are woont to have at getting in their harveſt or other fruits of the earth) *is withered away from the ſons of men*.

i 1:10.
k 1:12.
l 1:13.
m 1:12.

How far we are touched with the like hand of God.

8 And now to take, out of this alſo, ſome part of the inſtruction unto our ſelves, although firſt it cannot be denied, but that the ſcarcity that of late we had, and is not cleane finiſhed yet, is nothing like unto this other that the prophet here ſpeaketh of, neither for the ſtraungnes, nor eſpecially for the grievouſnes of it: yet notwithſtanding, was it not in either of thoſe reſpects, of ſo ſmall importaunce, but that we had, and yet have good cauſe to enter into ſpeciall conſideration of it. For although it came not in ſo ſtrange maner, as the other, nor as ſome others that heretofore this land

hath

hath ſeene; yet may wee finde it to bee ſuch, as ſheweth it ſelfe to have come óf God: proceeding, as it did, of ſo unſeaſonable weather, and eſpecially the ſeaſon being ſo very wet, both in ſeed time and harueſt, two yeeres together. And although it did not ſtrengthen ús, ſo much as the other did them: yet muſt it needes touch us neere alſo, when as not only our corne failed ſo much as it did, but our cattle alſo, great, and ſmale: and that in a maner, generally throughout the whole, and in all parts of the Land whatſoever. The ſame ſort of people likewiſe, whom the Prophet called on thén, might well be called on at this preſent: thoſe that have lived in ſome ſpeciall exceſſe; and others likewiſe that have lived in pleaſure, in that aboundance that God hath given them. For if they have lived in ſome ſpecial exceſſe, then have they good cauſe to ſorrow, not only on behalfe of them ſelves that now were ſtrengthned ſo much the more; and, for that they did ſo grieuouſly offend thereby: but alſo, becauſe that exceſſe of theirs was ſo great a cauſe of that ſcarcity ſince. So likewiſe, if they did

The like ſort of people among us alſo are to be quickned up unto the cõſideration of it.

did no more, but only enjoy their owne aboundance, yet therein alſo they have good cauſe to lament: partly for that many of them at the leaſt were ſince much ſtreightned of that liberall allowaunce, that before they tooke to them ſelves; but eſpecially, for that hereby they may finde, that ſeeing they would neuer take up of them ſelves, but ſtill take their pleaſure ſo much as they did, they have ſo brought to paſſe, that, to their further reproach ſince, God himſelfe was fain, in this ſort to teach them, to gather thē ſelves unto ſome better courſe of ſobrietie. That both theſe ſorts alſo are to take one, and the ſelfe ſame leſſon (together with thoſe others) out of the Prophet, it needeth ſo much the leſſe to be doubted, as we may very plainly ſee, that all ſuch diſpoſition of theirs is ever void of all ſuch affections, and yet notwithſtanding much doth neede them. For firſt as touching thoſe that give them ſelves to ſo great exceſſe, as they doe never acquaint them ſelves with any kinde of godly ſorrow; ſo, by the reaſon of the exceſſe that they doe uſe, they are not ſo much as able, in any good meaſure,

to hold up their eyes or to awake: and yet were it good, and needfull for them, not only to ſtir up themſelves, and to awake, that ſo they might the better ſee what caſe they are in, before it be too late to amend it; but alſo to give them ſelves to earneſt ſorrow, both in reſpect of the waſte they haue made, and for the vengeance that is due to the ſame. Then alſo as touching thoſe that have not made ſo great exceſſe; but, bicauſe they had wherewithall, have alwaies framed their portion accordingly, and taken their pleaſure of the aboundance that God hath given them, becauſe that uſe of aboundance and wealth doth eaſily make men to forget themſelves, and unable to beare in good and orderly maner, a ſtraighter allowance: therefore are théy alſo ſo much the rather to ſtir up themſelves from that their drowſie forgetfulneſſe; and to be ſorie, that they have ſo far diſabled themſelves, to take in good part, & quietly to beare an harder eſtate. And bicauſe that ſo many waies, we have ſo far provoked the wrath of God againſt us, and eſpecially both theſe ſorts aforeſaid, therefore it is meete

Our ſorrow alſo ought to be found.

meete likewiſe, that we never content our ſelves with a ſlender ſorrowing, but that ever wee ſeeke to bring it to the meaſure that of them is required, as before we have heard: eſpecially, when the reaſons that the Prophet there doth uſe, doe come (in a maner) as neere unto us, as they did to them. For firſt as touching the thing it ſelf, although the good bleſſings of the earth were not altogether ſo much cut óf from us (eſpecially from thoſe that now we ſpeak óf, bicauſe that they wil lightly have them, when others do need them) as they were from thém: yet were they ſo far cut óf from ús alſo, that very many were much diſtreſſed, & ſome among us utterly loſt; and thoſe alſo that among ús had before ſo exceeded, or els had but lived in that aboundance, could ſince in no wiſe holde on that courſe, nor come any thing neere it, but that needs they muſt ſtreighten the meaner ſort ſo farre, that they ſhould make them ſelves anſwerable for the diſtreſſe of thoſe that were ſtreigthned, or did miſcarie. Which our neceſſitie was in ſuch ſorte alſo ſent unto us

from the hand of God, as that it coulde not have bene avoided of us, but was unto us as a mighty people, ouer-ſtrong for us to deale withall: and hath in a maner laide much of our land waſte likewiſe, not only for that our cattle died, and our corn failed, ſo much as they did; but alſo, for that by reaſon thereof, even yet alſo many of our paſtures are empty, and no ſmale part of our land for a time unſowen for want of ſeede. Then as touching thoſe others that in ſuch ſort were touched therewith, as that the ſame ought to be a reaſon to ús, rather to ſorrow for that hand of God upon us, we may eaſily ſee, that the ſame kinde of people alſo with us, were in like ſort touched as were thoſe others. For firſt to come to the *Prieſts*, it is moſt evident, that the ſervice of the Lord not only was, but yet alſo is ſo very much failed, in many of our churches likewiſe, that our miniſtery or eccleſiaſticall eſtate hath good cauſe to moorn: all the whole multitude of us for the want of Gods ſervice in ſuch meaſure as were to be wiſhed; & many of us alſo,

The like reaſons with ús, as with thé.

alſo, for want of things needefull to this præſent liſe, which not-withſtanding cometh not ſo much of the ſcarcitie that now we ſpeak óf, (for then it might be more eaſily born, and were likely to be much ſooner amended) as it doth out of two other cauſes that are much ſtronger, and make the ſore almoſt incurable. Whereof the one is that ſort of Impropriations, that hath altogether taken away many of our church-livings, not only from the miniſterie, but alſo from al other eccleſiaſtical uſe: the other, that inſatiable greedines of moſt of our Patrons, that daily more and more convert to their own proper uſe, either the whole, or els ſome part of thoſe that remain, & were cõmitted, of ſpecial truſt, unto their defence & cuſtody. Our *huſbandmen* likwiſe were ſo much diſtreſſed, that they had not wherewithall to relieve their moſt juſt & urgent neceſſities; and their woonted joy (in thoſe matters alſo) was parted from them: and yet, not only by the late ſcarcity that then they were in; but by the hard dealing of their hard and unmercifull Land-lords, that now of long (ſince the daies of our peace,

by the uniting of the two hovſes toge-
ther in moſt places of this land have pra-
ved upon thē, & daily do more & more.

Having ſo far foorth prepared them unto it, now he commendeth that Faſt unto them.

9 But now to return to our Prophet again, when he hath ſo prepared all generally unto the exerciſe that he was deſirous to commend unto them, then doth he gather himſelfe to that matter, and [a] commendeth a publik faſt unto them. And we therein are to conſider, firſt how he doth call upon theſe, to whom it belonged, for that matter: then how himſelfe doth further urge it. In his calling on thoſe to whom it belonged, we are likewiſe to note, who they are on whom he calleth: and what it is that for this matter he requireth of them. Thoſe on whom hee calleth are [b] the *Prieſts:* whom there alſo he calleth *the Miniſters of the altar*; and the *Miniſters of his God.* Whereby it appeareth that it was their parts, to have an eye to ſuch matters: and when neede was, to call on the Magiſtrates, and on the people, to join together in a publike faſt. That which for this matter he requireth of them, doth partly concern themſelves: and partly others. That

[a] 1.13.20.

[b] 1.23. Calling on the Prieſts eſpecially.

which

which doth concern themſelves, is firſt to ſhew them what they are to doe: and then for what cauſe they have to do it. Shewing thē what they ſhall doe.

That which they are to do concerning themſelves, is to quicken up themſelves to earneſt ſorrowing: that ſo the better they they call upon others; and themſelves be leaders unto thē. To this end it is required of thē, not only that they doe the thing that is required, that is, that they [p] *gird* themſelves unto it, and *lament*: but alſo that they do it in earneſt maner, and therefore that they *howl; enter in, and lie all night in ſakcloth*, which in thoſe countries was their maner in ſpeciall mooning. The reaſon why they were to doe it, was, becauſe the [q] *meat-offring and drink-offring was taken away from the houſe of their God.* That which they were to doe cōcerning others, was moſt of al to get the church together unto this exerciſe: & then how to hold thē occupied when they came there. To get the church together, they were willed, firſt to [r] ſanctifie a faſt, & to *proclaime* or publiſh *a day of ceaſing* frō uſual labours, otherwiſe called *a ſolemn aſſemblie:* and ſo *gather* thereunto, both the *Elders*: & *al*

p 1:13.

q 1:13

r 1:14.

the inhabitants of the Land, unto the house of the Lord their God. When thus they had gathered all together, then, to holde them occupied there, in such sort as was most convenient, they are willed in the name of them all, to *cry unto the Lord.*

2 t:14.

Strongly urging the unto it.

Cõcerning the Prophets further urging them hereunto, I am to acknowledge herewithal, that the same which I do take in that sense, some others do take rather as the form of cõplaint, that they were to make unto the Lord: which also is a good sense, and may well agree with the text it selfe. But in my judgment it lieth more likely, to be the speach of the Prophet him selfe; then to be appointed to them, for the form of their complaint: and therfore haue I so applied it here, not præjudicing the judgment of any other. Wherin first the Prophet laboreth those *Priests* and *Ministers of the Lord* to take that course that he hath called them unto: then, though they will not, yet he professeth, that he for his part will surely do it. In this his labouring of others, we are to note, first, that by likelyhood he espied them to be over heavie in this matter: then, in what maner thereupon he doth

labour

labour them. If they were ſo heavie hereunto, that the Prophet needed ſo to labour them, then did the Prophet very well, ſo much the more to put to the ſpur, as he did ſee that the heavines of thoſe did neede it. In the maner of his labouring of them we are to note, firſt, that the Prophet him ſelfe doth lament that their diſtreſſe: then how he ſheweth verie good reaſon, that ſo he may. He lamenteth it [t] in crying out, *Alas for this day.* Then coming to ſhew, that he doth it not lightly, but hath good reaſon ſo to do, firſt he ſetteth down the reaſon it ſelfe: and then he doth confirm the ſame. The reaſon it ſelfe that here he giveth, is no more in effect, but to ſhew how ſorrowfull a day it is: and that doth he two waies; firſt, as touching the ſubſtance of it; and then, by the maner of proceeding. For the ſubſtance of it, he ſaith, that [v] it is a *day of deſtruction*, or that doth make them *vtterly waſte*. In the maner of proceeding, or in what ſort it cometh upon thē, he noteth two things: one, that it cometh mightily on them, or in very ſtrong maner, calling it the day *of the Lord*, and ſaying that it cometh

[t] Ioel. 1. 15.

By very good reaſon.

[v] Ioel. 1. 15.

from

from the almightie; the other, that it is even at *hand*, or that now they are very neere to utter destruction. In his confirmation of it, first he setteth down the matter, out of which he will confirm it: & then confirmeth or further strengthneth that same likewise. The * matter that he setteth down for the confirmation of it, resteth in two pointes: the one, that their *meate is cut óf before their eyes*; or that they may plainly and evidently see, that now they have nothing whereon to live: the other, that *ioy and gladnes is also cut óf from the house of their God*, as evident a token of present destruction, as the other is. That which he bringeth for the confirmation and further strengthning of this also, is by shewing that those things are utterly failed, which should minister, both to them all necessarie foode: and joy and gladnesse to those that served in the house of the Lord. To this end he addeth, first as touching their y corn, that they had so litle hope or comfort thereof (partly for so much as was sown, was most of it *rotten under the clods*, by immode-

* 1:16.

y 1:17.

moderate wet; and partly for that ſuch as was left, was alſo *withered)* that now men did cõmonly let even their *barnes, and garners goe down:* then, as touching their [z] cattle, not onely that they all moorn, but alſo that both their heards of greater *cattle pine away for lack of paſture* (that was deſtroyed by immoderate [a] heat that afterward followed) but alſo that even their *flocks of ſheepe*, who are woont to make good ſhift, in very bare paſtures, were loſt notwithſtanding, even the whole *flocks* for lack of paſture. In his profeſſion or proteſtation that hé will doe it, although they will not, we are to note, firſt, what it is that he will doe, and then, wherefore he will doe the ſame. That which he will doe, is, that he will [b] *crie unto the Lord.* The reaſon is, for that the fier *hath devoured the lodges or paſtures of the wilderne, and flamb hath burnt up the trees of the fiedes:* and for the beaſts *of the fielde did alſo* (after their maner) *crie unto him*, for want of water, bicauſe the rivers were *dried up*; and for want of *meat*, bicauſe their paſtures were devoured or burnt with heat.

z 1:18.

a 1:19,20.

b 1:19.

It appertaineth to those that are of the ministerie with ús likewise, to have an eye to this matrer: & sometimes they need to be stirred up by some other,

10 Which that we may in like maner applie to our selves; first, whereas he calleth on the *Priests* for this matter, who were the ordinarie teachers of the people, we may note, that among us likwise, such as are our ordinary teachers, should haue an eye to these matters: and when neede is, admonish the magistrats and people also, to joyn together in such good exercise. And whereas those ordinarie teachers, which no doubt were many, were now so earnestly called upon by this our Prophet, who was sent in extraordinarily, and was but one: it also may teach us, that though our ordinarie teachers, bee many, yet may they forget them selues so much (euen all, sometimes) that God may finde it needefull, to send in some other extraordinarilie, to put them in minde of such matters, and to quicken them up thereunto; and though they be many, and the other but one, yet may they not therefore despise him. For it falleth out very often, that though they live of the *Altar*, yet doe they not so much oft-times regarde these things that belong to the *Altar*; I meane the true service of God, and the ad-

advancement of his glorie: and though they be the *Miniſters*, or ſervants *of God:* yet are rhey not alwaies ſo carefull of the ſervice of him, whoſe ſervants they are. And as at this time one other was found, that had no part of his living of the *Altar*, nor was any of the number of thoſe, that were the ordinarie *ſervants* of God; and yet was very carefull for the *Altar*, and to promote his maiſters buſines: ſo in theſe daies alſo it pleaſeth God ſometimes to ſtir up ſome one or other amõg us, that being nothing maintained by the altar, nor any of our ordinarie teachers neither, nevertheleſſe doth that kind of buſines much more ſometimes then thoſe that are; and when it pleaſeth God to ſend any ſuch, they are not lightly to be regarded. In that they are admoniſhed, firſt to ſtir up them ſelves to ſorrow, before that they ſhould call upon others, that ſo they might the better doe it; therein likewiſe may we very well note, what cauſe it is that they have to follow, that in this caſe would do any good: that is, firſt of all to begin with them ſelves, from whom others are to take their light and direction. For unleſſe

they

they ſorrow them ſelves, and be effectu-
ally touched with their miſeries, it is
not to be looked for, that they ſhould
In what maner they ought to ſorrow. ſtir up others unto it. And whereas it is
of them required, not only to ſorrow,
but alſo to doe it in very earneſt and
hearty maner, (and therefore it is requi-
red of them, that they *houl*, and lie all
night in ſakcloth, although that we are
not to account our ſelves neceſſarilie
tied to their maner of moorning, & ſo
cõſequently to their maner of ſakcloth
neither: yet are we to doe it in very ear-
neſt and fervẽt maner, & to know with-
al, that as we are not neceſſarily tied to
their *ſakcloth*, ſo neither do our cãbriks,
and lawns, our ſhak-haire, undecent loks
of uncleannes or pride, & other exceſſe
(or whatſoever other badges of our wõ-
ted delicacie, or tẽder nicenes) any thing
becum thoſe, that profeſſe that godly
ſorrow that now we ſpeake of. Inſomuch
e Exo. 33. 5. that as God himſelfe e on a time admo-
niſhed the children of Iſrael, (whẽ they
had offended, & the Lord being angrie
with thẽ, they had now to ſeek his favour
againe) to lay aſide their coſtly apparel,
that thereby hee might the better ſee,

how

how far they repented, & then how to deale accordingly with them: so we likewiſe have need to account it as needfull for us, eſpecially for thoſe that ought to be leaders unto others, to lay aſide the great exceſſe that now is uſed, before that either thēſelves ſhal ſee, that there is any true repentance in them; or before that others, by their example, or cold exhortation, wilbe gathered to any ſuch ſorrow, as now in this caſe wee have in hād: for certenly exceſſe in apparel doth never agree with ſound repentance, bicauſe it argueth not only over good a liking of our ſelves; but alſo a very ſmale care of our neighbour: both which are contrary to ſound repentance, and that as directly as can bee deviſed: and to the end that theſe leaders of others may the better ſtir up them ſelves to an earneſt ſorrow, that ſo they may the better induce thoſe unto it, that they are to call thereunto, they may do wel likwiſe to conſider, how effectually the reaſon that was alleaged to thē, is now accōpliſhed with us likwiſe: for howſoever that in many places, there is cōvenient entertainmēt left, to mantain inſtruction, and

The like reaſon with ús, that was with thē.

the

the ſervice of God; and ſo conſequently, thoſe places have accordingly (for certain of them) the Goſpell truly and plētifully preached, to the glory of God, & to the edifying of the people there: yet others there be, both moe in number, and (for the moſt part) the greater congregations alſo, that are ſo utterly deſtitute of this ſo juſt & needfull help, that in thoſe places they may plainly ſee, that the *meat-offring, & drink-offring* are clean cut óf from the *houſe* of the Lord their God; inſomuch, that thére the people of God have neither meate nor drink (ſuch as is cōvenient, & needfull for them) & God himſelfe is alſo defrauded, almoſt of all the honor and ſervice that there among them is due unto him. In that they were willed to publiſh a faſt, to gather the people unto it, and when they were com together, then to pour forth their complaints unto God, out of it may we learn to doe the like: that is, that though our ſelves cannot appoint it, but muſt await the appointmēt of thoſe that are in forraign authoritie (ſo far as we looke that others ſhould be tied unto it) yet both that we doe admoniſh others, both the Magi-

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rate wet, much of our ſeede did then periſh under the clods: ſo in the other might we as quickly find, that not only barns, and garners, but all other neceſſarie buildings beſides, in the houſes of God are clean let down, or much decaied.

The Prophet repeateth the ſame again and twice for failing. d 2: 1.14. 3:15.17.

11 In his repetition we are to note, that he doth not content him ſelfe to repeat it once: but very plainly repeateth the ſame [d] two ſeveral times. Which (belike) was, bicauſe he perceaved, that notwithſtanding this havie hand of God upon them, yet were they very deaf in this matter and would not be induced to enter into any ſuch conſideration of it. In the former of which his repititions he doth very earneſtly labour to bring them to the exerciſe that he hath already propounded unto them: in the other he doth briefly knit it up, as needing no more now (after ſo much calling on them before) but onely to put them in mind again of it, and therewithall holding himſelfe contented. But in the former of them we are more ſpeci-

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A deſcriptiō of their miſerie.

c a: 14.

f a: 2.

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A deſcriptiō of their miſerie.

c 2:1.

f 2:2.

g 2:1.3. ſcribing it[g] generally, &[b] then Propoun-
h 2:4.11. ding certain principall things that more ſpecially are to be conſidered therein. In his generall deſcription of it, we are to note both what kinde of army it is in it ſelfe: & what is the effect thereof towards others. In it ſelfe it is ſaid[i] to bee *great and ſtrong*: and ſuch, as *neither hath beene from the beginning; neither ſhalbe frō any generation after.* The effect that com-
i 2:2. eth thereby towards others, is,[k] that it is
k 2:3. as a fire & flamb, *before, & behind*: inſo-much that although the country were before as *Eden*, yet is it afterward made by it, as a *deſolate wildernes*; and that no-thing at all doth eſcape it. Thoſe princi-pal things that in this *armie* are propoū-ded, to be conſidered, are two: firſt how
l 2:4.6. [l] feareful it is to ſee to, in the ſhew, or out
m 2:7.11. ward appearance of it, then[m] how readi-ly they put in executiō whatſoever they have to do. Both which he deſcribeth, firſt, as they do ariſe, only out of the cō-ſideration of the thing it ſelfe: & then of the effect that it worketh with others. And firſt for the fearfulnes of it, as wee are taught to gather it out of the conſi-deration of it ſelfe alone, it is ſaid to bee

not

ⁿnot only as *horſes, horſemen*, and *chariots* n 2:4,5.
running too and fro on *the mountaines*;
but alſo as a mighty people and *thoſe pre-*
pared to battaile: of the effect that it wor-
keth, that it is as *fire conſuming ſtuble*; and
ſuch as ᵒ maketh that the *people* tremble o 2:6.
before it, and that all *faces* are blancke
and *pale to beholde it*. Then for the other,
that is, how readily they put in executi-
on whatſoeuer, they haue to doe, and
firſt, as it is ſet foorth unto us out of the
conſideration of it ſelfe alone, we have
there ſet downe, how they buckle them-
ſelues towards their buſines before they
come at it: and then how they doe the
thing it ſelfe when once they come to it.
In the former of which we have delive-
red unto us, not only ſuch things, as doe
appertaine unto the diſcipline of good
ſouldiers: but ſomewhat alſo, how proſ-
perous they are therein.

Thoſe thinges that concerne the diſ-
cipline of good ſouldiers, are two:
one, that they are induſtrious; the o-
ther, that they are orderly in all their
wayes. Their induſtrie is declared in
that they are ſaide ᵖ to *runne like ſtrong* p 2:7.
men, and to *clime up to the walles like*

warriours, and not to ſtay or turne *backe in the way they have to walke*: their orderlines alſo, in that they are ſaid ſ not to
ſ 2:8. *thruſt one an other*; but to walke everie one in his *aray*. That which is ſaid of their proſperouſnes therein, is no more but this, (and yet a matter of great im-
ſ 2:8. portance) that though they ſ fall *on the ſworde*, yet are they not *wounded therewith*. In what ſort they doe the thing it ſelfe, when once they come to it, is ſet downe by the example of rifling a citie;
ſ 2:9. how ſ *they run vp and down* therein a long by the *wales*, & into the *houſes*, to deſtroy and to ſpoil. As it is ſet foorth unto us, out of the effect that it worketh: the Prophet doth not only note what effect it is that it worketh: but alſo the reaſon, why it cometh to paſſe that it hath ſo ſtrong an effect. The effect that it worketh, is,
ſ 2:10. that mē ſhalbe at their wits end: as if the heauēs & the earth were aſtoniſhed at it, & clean confounded and as if the *Sun* & the *Moone* were darkened, & the *Stars* tooke in their light again. In giuing of the reaſon hereof the Prophet doth not onely ſhewe what the reaſon is: but alſo how mightily the ſame doth worke.

The

The reaſon it ſelfe that cauſed this effect to enſue, is that v the Lorde himſelfe did by his word authorize, and by his power enable hereunto: and it is ſaid to worke ſo mightily, that the ſame day ſhould be *great and verie terrible*, and that none ſhuld be *able to abide it*. In the exhortation that now doth next enſue whereby he laboureth to bring them to a publike hartie repentance, we are to conſider, firſt how to that end he doth ſet before them the worde of the Lord: then, howe himſelfe doth further deale with them thereupon. In the word of the Lord that he ſetteth before them* he doth not onely ſhew what it is that the Lord would have them to do, that is, *to turn vnto him with all the heart, and with faſting and weeping, and with moorning:* but alſo, that *even yet*, he would have the to take that courſe, though they have driven of verie long alreadie. That further dealing that hereupon the Prophet himſelfe uſeth towards them, reſteth in two points: firſt that he doth in like ſort cal them unto the ſelfe ſame courſe, then that he uſeth ſome ſtrength of reaſon to perſwade them unto it. He doth in like

v 2: 11

An exhortation to publike faſt.

x 2: 12.

ſort call them to the ſame courſe, by willing them 7 to *rent their hearts, and not their garments*, and *to turne vnto the Lord their God*.

7 2:13.

The ſtrength of reaſon that there hee uſeth to perſwade them herein, is upon the likely-hoode they have to obtaine favour: which he doth, firſt by ſetting downe very plainely, how mercifull the Lord is: then by inſinuating how themſelues may become partakers of it. As touching the mercifulnes of God 2 he plainely ſaith, that *he is gracious* and *mercifull, Slow to anger, of great kindnes*, and one that will readily turne from the euill that he purpoſed. How themſelues may be partakers of it, though he do not plainely tell them: yet both he doth inſinuate the ſame; and putteth them in good hope of a ſpeciall bleſſing. That which he doth inſinuate to them, is that they ſeeke it in moſt earneſt maner, as a thing that otherwiſe is hard to be attained: and thereupon demandeth a *who doth know*, whether he will not be intreated to leaue a bleſſing behinde him? The ſpeciall bleſſing that he putteth them in hope to obtein, is that after that great

2 2:13.

a 2:14.

famine

famine, it might be, that the Lord would yet give such great plenty, that they should content themselves to part with, a [b] *meat-offring* and *drink-offring vnto the Lord their God.* [b] 2:14.

His latter repetition.

In his latter repetition wherein he seemeth to have it is purpose now, but onely to knit up the matter briefly having already called on them sufficiently for it, first the Prophet doth will them to bid or publish this fast: then doth he direct them in a fewe principall things that doe concerne the maner of it. In that he doth will them to publish this fast, it appeareth withal, both that he would have the exercise held: & that he would haue the congregation gathered together to solemnize the same. As touching the former, he willeth them again [c] *to blowe the trumpet in Zion*, and to *sanctifie* or publish a *fast*: as touching the other, he willeth likewise, that they [d] *gather the people together and assemble the congregation*. Those fewe principall thinges that doe concerne the manner of it are but two, one, howe throughly hee woulde have the people to bee gathered together in this exercise; the other, howe they should [c] 2:15. [d] 2:16.

be exerciſed there. He would have them ſo throughly gathered together, that he
e 2: 16. would have none wanting: neither the old, nor the young: no, not the verie *ſucking children*; nor ſo much as the *bridgrome nor bride*. Concerning their exer-
f 2: 17. ciſe there, hee giueth them direction, both who ſhould be the chiefe leaders therein: and what it is that they ſhould doe. The chiefe leaders therein ſhould be the *Prieſts* the *Miniſters of the Lorde*. Concerning that which they have to do he doth not onelie præſcribe the thing it ſelfe unto them, but alſo the place where it ſhould be done. The thing it ſelfe reſteth in two points: to *weepe*; and to *pray*. Concerning *Weeping*, he doth no more but onely require it. But comming to their *Prayer*, he præſcribeth unto them the maner of it: both what to crave; and how to plead for it. He would have them to crave, that the Lord would *Spare his people*: and not to *give his heritage over in reproach unto the heathen*. In reproach to the heathen they might eaſilie be given, even by their famin only, both becauſe that in this caſe, they might eaſily be over runne of their enimies;

mies: and becauſe it was reproachfull to them, being by profeſſion the people of God, to be notwithſtanding in ſuch diſtreſſe, whē the heathen had all things needfull in plentifull maner. Their pleading he would haue to relie on the honor of God, teaching them to ſay, *Wherfore ſhould they ſay among the people, where is their God.* Concérning the place where it ſhould be done, he would have it, not at home, or whereſoever els; but onely in the Temple (where God in this kind of diſtreſſe alſo promiſed to heare) even *Betweene the Porch and the Temple.*

Ez. king 8. 37. & 9: 3.

12 Out of which likewiſe wee may take to our ſelves many good leſſons to our inſtruction. And firſt if thēy were ſo heauy that the Prophet needed to call on them ſo oft for this matter; and the Prophet thereupon ſtook not to beſtowe all this labour upon them: neither may we thinke, that wee are eaſilie woon to a godlie ſorrow, eſpecially, when wee are to teſtifie the ſame in publique maner; neither may anie, to whome it belongeth, thinke much to call on thoſe that ſhould do it, again, and again. If that alſo were a juſt cauſe for them, to *blow*

If thēy were ſo heauie, much to be doubted, that weare not alwais ſo verie readie,

We alſo have cauſe to ſorrow,

blow the trũpet in Zion, & to ſhout in *his holy mountain*; & for all the *inhabitants of the land to tremble*: truely this alſo was as iuſt occaſiõ to ús, to doe the like in ratable maner, or in ſuch meaſure, as thẽ the hãd of God was on ús or yet is in much like maner, as it was on them. For this alſo was a diſcomfortable *darknes*, whẽ as the poorer ſort were ſo very much ſtreightned, as then they were, & yet are, & whẽ their eye waxed dim for want of needful ſuſteinãce; whẽ as this *cloud of darknes* was ſpread ſo generally ouer the poorer ſort, & over many of the mountaines themſelues, that it darkned much the light of our wonted comfort & ioy; & hãging on vs ſtill ſo much as it doth, bodeth I know not what further diſtreſſe to be towards us alſo. Or if we caſt our eyes to that armie, that was ſo fierce & ſore upon them, we have no great cauſe to cõceave our ſelves to be freed from it, whẽ we may ſee, that our land alſo, being in a maner as the gardẽ of *Eden* before, hath ſince been ſo far waſted by this, that in many parts of it, it hath beene (in the yeeld of things needful) not far unlike to a *wildernes* alſo: and that the ſame that hitherto was woont to helpe many others with all maner of graine, was ſince faine to ſeeke far óf, that

which

which we wanted to our needfull relief, and yet could not get it with all wee could doe. But howſoeuer it hath pleaſed God to take away the force of that army from us: yet ſtill doth he threaten us with certain others; & ſuch as would gladly pray upon us, & kindly doe it, if once they might attaine vnto it. Inſomuch that if our faces alſo bee not abaſhed thereat, it is but oúr fault: it is no argument that we were not then ſtreightened ſo far as we ſpeake of, or that yet it is not euidẽt that God doth ſhake his rod againſt us. But whẽ as ſo many faces were pale for wãt of needfull relief, & yet are, partly by it, and partly by the ſickenes that is among us, and when as we may plainely perceaue that it is the hand of God þ is on vs: it is a foul ſhame for vs, if our countnãce be not ſomthing appauled thereat; & a very ill token beſides, if neither that diſtres of ſo many, nor our own ſins that haue brought ſuch a wrath upon us, can ſo far worke with us, as to bein ſome good meaſure abaſhed thereat. For ſurely that neceſſity of ours did alſo rũ very ſtrõgly againſt us, prepared to the battel with great ſpeed, & in good aray; & ſo ſtrengthned beſides by the *hãd of God*; that in nowiſe we could avoyde it: and ſo did it breake into

If we doe not, it is our fault: it boadeth not that we have no ſuch reaſon.

our cities; it climed up into our howſes; it both *ſpoiled* and *rifled all*. I can not ſay, that the *Heavens* and the *Earth* were *aſtoniſhed at it*; that the *Sunne* and the *Moone* were *darkned*; nor that the *ſtars tooke their light*. God be thanked wee were not there yet: our diſtres or ſcarcitie was not ſo great, that in theſe creatures it might be ſaid to appeare ſo much as that other, in that ſenſe that the Prophet doth mean it. Nevertheleſſe it can not be denied, but that by that præſent ſcarcitie we were ſo ſtreightned, that the *heavẽs* by unſeaſonable wether for thoſe two yeares, and the earth by the ſmall increaſe of corn that it hath yeelded, & both together by the loſſe of our cattell withall, did pregnantly witnes the hand of God to have bene upon us: and our ſcarcitie being ſuch as it was, thoſe that were diſtreſſed thereby, could have ſo litle comfort by thoſe other creatures, that to thém the *Sun* & *Moone* and *Stars* (after a ſort, and in ſome meaſure) were darkned alſo, in that ſenſe that the Prophet meaneth. And if we go further, to ꝑ ſpiritual famin that not only was, but yet alſo is among us, in all thoſe places where

Our ſpiritual famin.

where the meat *offring* and *drink-offring* is taken from the houſe of the Lorde, therein may we ſee, (though in another ſenſe, but yet verie pregnant, & of great importance) that the *heavens* no doubt are aſtoniſhed, and that the earth might verie well *tremble* to ſee the *Sunne*, the *Moone* and the *Starres*, the Truth it ſelf, the Church among us (in all ſuch places) and our verie leaders themſelves to bee ſo darkned as they are; partly by their owne former ignorance, and error, and partly by the negligence and careleſnes of thoſe, that now ſhould either amend themſelves, or at leaſt make ſure that others did it. And now that wee are in this caſe that we are, what is there more ſeemely or convenient for us, then *to turne to the Lorde*: and to doe that in ſo heartie maner, that neither ſuch *faſting*, nor *weeping*, nor *moorning*, as the Prophet requireth be wanting from us? For what elſe doe theſe things teach us, but to *turn unto him*? and ſeeing that this hand of God that was on us, did in ſome meaſure lie upon all (though ſome were much more ſharplie touched therewith, then were ſome others) how could

That we alſo ſhould give our ſelves to our moſt ſorrow.

we do better, then to have the profeſſion of our repentance, publike alſo? and whereas we doe plainely and dayly ſee; that many were ſore diſtreſſed herewith; and cannot be ignorant but that our ſinnes, that had prouoked his wrath againſt us, are many and great: howe may wee account it any other then our bounden duety, and plaine debt, that this our *faſting* bee very throughly, and kindely ſteeped in *weeping* and *mourning*; and that wee ſtirre up our ſelves unto ſo unfeined and earneſt ſorrowe in both theſe reſpectes aforeſaide, that even our *heartes* might (in ſome meaſure) bee ready to rent or cleaue in ſunder, for the ſorrowe that they conceaue, as not able to contein the ſame? And this ſo much the rather, as that we nów knowe much better then the Iſraelites could thén, both what wrath is due unto ſin in the juſtice of God: and eſpecially the great *mercies* of God; and how ready he is to receaue all ſuch as do come unto him. For we now ſee both thoſe ſo plainly (beſides all other meanes, which are infinite) onely in the death and paſſion of Chriſt, that as in reſpect of our offences,

offences, and the judgements of God that are due vnto them (which in the death of Christ, the onely begotten Son of God we may see to be great) we are strongly urged, in most humble wise to seeke to him: so in respect of his great mercies, and his most prompt readines to be intreated of us (which also we may see in the death of Christ, a great deale more clearely, then the light of the Sun, when it shineth the cleerest of all) we may come with good hearts unto him, and in full assurance, for to obteine his gracious favor. How beit we must know therwithall that the matter is very hard: hard I say, but yet not doubtfull. So that although we may not doubt it: yet must we make sure, that we labour it earnestly, with all our power, & all our strength, even to the uttermost that we are able. And so doing, wé also may hope, that, notwithstanding this, the Lorde will much rather leave us such *meat-offring*, and *drinke-offring*, as shall be needefull: as also our selves shoulde take good heede, that wee neuer withdrawe that from those to whome it is due; no, not in our owne distresse, as[b] we may finde our

[b] *Deut.* 26: 14.

ſelves directed in the lawe of the Lord. And whereas the Prophet requireth that both old & yong, *ſucklings* alſo & thoſe that are but *new-married*, ſhoulde come forth to this exerciſe, we alſo might learn that it were needefull for us likewiſe, to withdraw our ſelves for a time from our wonted delights, & worldly affaires, and with one heart to aſſemble our ſelves together to ſeeke the Lord. Wherein, as al are to ſtir up themſelves to a godly & an harty ſorrow, of what eſtate, ſexe, or age ſoeuer they be: ſo are the *Miniſters* of the Lord eſpecially to take ſo good a courſe therein, as beſt may ſerve to ſtir vp themſelves, and others alſo, ſoundly, and thoroughly to doe what they haue in hand; & well to remember, that, being, as they are, the ſalt of the earth, they make the ſame now to appeare, eſpecially in this. But wheras that late ſcarcitie of ours, the ſicknes that now is, & the troubles that are doubted by diuers might well bee greevous unto us, not onely in reſpect of our ſelves, but much more for that the glory of God might be touched therby, and our holy profeſſion ill ſpoken of likewiſe; although we may very well be touched with the ſēſe of our own neceſſities,

yet are we in any wiſe chiefly to reſpect the glory of God: & for that cauſe eſpecially, to deſire the Lord to be favourable therein unto us, that whereas hee hath vouchſafed us to be his people, & himſelf to be our God, we may in ſuch ſort have his gracious help in al theſe matters, that it may be ſeene, that we haue a good & a gracious God; & that he accounteth no otherwiſe of us (though in our ſelves we can nothing deſerve it) but as of his peculiar, & entirely beloued people. He that ſaid that *God is not a God of the dead, but of the living*, upon our hearty repentance would ſoone procure, that though our eſtate were ſo hard, yet ſhould it be ſo altred, from worſe, to better, from want to plẽty, frõ ſicknes, to health: frõ troubles, to godly peace, þ in our owne experiẽce ſoone we ſhould find, that the father him ſelf would accoũt it diſhonorable to him that we his people ſhuld ſtil be miſerable, & as it were ſwallowed up with diſtreſſe. *Mat.* 22. 32.

How to finde out what thoſe ſins were, of which they had to repent them now.

13 Thoſe ſins in particular that the people thẽ wer infected withal, although this our Prophet doth not name thẽ (as it ſemeth, upõ ſuch reaſõ as before is declared: yet both they may be eaſily gathred

out of the hiſtorie of that time; and it is good that we herein haue ſome eye unto them, that ſo we may the more to our ædifying, apply this call of the Prophet unto our ſelves. And the hiſtorie of this præſent time is ſet foorth unto us ſufficiently, at leaſt, to this purpoſe) both in the hiſtorie of the kings of Iudah: and in certaine of the Prophets beſides: But in the ſtorie of the kings of Iudah there are but two of thoſe their kings, on whom we may relie for this matter: which are Vzziah, and Iotham his ſonne. To the time of Vzziah we haue recourſe, becauſe it is found to be the time whereunto his prophecie doth chiefly belong, as before is declared: to Iotham likewiſe, not only becauſe he ſucceeded next (and ſo belongeth very much to that time likewiſe) but becauſe that he [k] bare the ſway in his fathers dayes, after that once his father was ſtroken with leproſie. In both which that wee may the better finde out the eſtate of the people in their dayes, and ſo conſequently what it was wherein they chiefly offended, we are to conſider of what diſpoſition they were thē ſelves: & ſo ſhall we find in ſome reaſona-

Out of the ſtorie of the Kings.

Iſa. 2.

k 2. Chro. 26:19.

ſonable maner; the wayes of the people that were gouerned by them. For, beſides that the Scripture doth not otherwiſe ſet downe unto us, what their wayes were (but very litle) in this ſtorie, we ſee that experience doth commonly teach, that ſuch as the Prince is, ſuch alſo are the people generally. Inſomuch that if the Prince be religious, the people doe ſo much the more imbrace religion; if otherwiſe himſelfe regarde not religion, the people alſo make light of it: and ſo do we euer for the moſt part ſee it, not only in religion, but alſo in all other thinges beſides. Firſt therefore to beginne with Vzziah (who alſo [l] is called Aziriah) we are to ſee in what ſort he is deſcribed unto us: firſt as touching his inclination to Religion; and then as touching his diſpoſition in ſuch thinges as belonged to his ciuil eſtate. In his inclination to religion likewiſe we are to conſider what was commendable in him: and what was reprouable. Commendable it is, that he is [m] ſaid to haue done *vprightly in the ſight of the Lord*, and that in the dayes of Zachariah, who underſtoode the viſions of God, he did more ſpecially *ſeek the Lord*;

Vzziah. [l] 2. *Kings* 14:21.

[m] 2. *Chro.* 26:4,5.

and in such sort sometimes, that the Lord did prosper him for it. It is likewise reprovable [n] that he followed not the Lord with all his heart, but onely as his *father Amaziah* did (of whom it is said [o] that he did uprightly in the sight of the Lorde but not *with a perfect heart*; as also [p] that he tooke not away the *high places*, but that the people did *sacrifice* and *burne incense* thereon: and that [q] himselfe did præsume to intermeddle with the *Priests Office*, and therein woulde not be admonished by the *Priests* that forbad it unto him. As touching his disposition in these matters that concerne his ciuill estate, some there were that were honorable unto him; others againe, that did not so well become the person and state that he susteined. Honorable it was, that he [r] did so valiantly against the enemies, the Philistines, Arabians, and Ammonites: and that [s] both the *fortified Ierusalem*; and, not onely had in a readines so *strong an armie* for the number of men (being two thousand and sixe hundreth *Captaines*, of speciall account, and three hundred and seaven thousand and fiue hundred others besides, but also had in a readi-

n *Ibid. vers.* 4.
o *Ibid.* 25:5.
p 2. *King.* 14:4.
q 2. *Chro.* 26:16:19.
r 2. *Chro.* 26: 6,7,8.
s 2. *Chro.* 26; 9,11-15.

nes

nes for them all maner of *furniture*, euen to the very ſtones that were for their ſlings. That which did not ſo well become the perſon and ſtate that he ſuſteined, was that he had ſuch a fanſie to huſbandry & *imployed himſelfe ſo* very much about his owne priuate gaine. For [t] it is ſaide not onely that he loued *husbandrie* (which if he had done like a Prince, careful to cheriſh it in his kingdome, it had beene very commendable likewiſe:) but alſo that himſelfe had much cattle in the valleyes and plaines, *plowmen* alſo and *dreſſers of vines*, in the mountaines and in Carmel; and that, for that purpoſe, he builded towers or lodges in the wilderneſſe, and digged *Ciſterns* for them alſo, Concerning Iotham his ſonne, it appeareth alſo, that [v] he was much like to his father: and ſo conſequently that his manner of gouernement, was like unto his, not onely when hee ruled for his father, but when hee reigned for himſelfe likewiſe.

[t] *Ib. verſ. 10.*

Iotham.

[v] 2. *King.* 15: 34, 35. & 2. *Chro.* 27: 2. 6.

But as touching * his inclination to Religion, wee are more ſpecially to note, that though it bee ſaide of him, that hee did uprightly in the ſight of

* 2. *King.* 15: 34, 35 & 2. *Chro.* 27: 2, 3. 6.

the Lord; and builded the high gate in the houſe of the Lord: yet is it witneſſed alſo, that he ſought the Lord, but *as his father did*; that the *high places* remained, and the *people corrupted* their wayes; and that himſelfe did not *enter into the Temple*. The Prophets that doe apperteine, both to this people that we haue in hād, and to the time that now wee ſpeake of, are onely Iſaiah, Amos, and Micah: of which, Iſaiah onely kept himſelfe to the Iewes alone (I meane in the firſt part of his prophecie, which is all, as I noted before, that we may ſeeke to for this matter) whereas both the others ſpake to the Iſaralites, and Iewes together. But they all eaſily may be found in a people that have ſuch Princes as we ſee that Vzziah and Iotham were. For Iſaiah firſt rebuketh them, not onely in matters that concerne Religion: but alſo for ſuch other vices, as may very well ſeeme to come from ſuch diſpoſitiō as their Princes had. Concerning Religion, he plainely chargeth them that they had caſt of the law of the Lord, and contemned the word of the holy one of Iſrael: and that they had *groves* and *high places*, and delighted

Out of certaine of the Prophets.

Iſaiah.

7.5:24.

2.1:29.

ted therein: and therefore [a] did the Lord earneſtly proteſt, that he miſliked al their offrings & holy aſſemblies. As touching other vices among them, ſome he layeth to the charge of all generally: others-gaine more ſpecially to the charge of ſome. Generally to all, that wheras now, they ſhould haue [b] brought foorth the right or *naturall grape*, they [c] made light of the *threatning* of God; and [d] were of ſuch countenances, that, that thereby they made their ſin manifeſt even as Sodome. More ſpecially hee noteth the greater ſort of them with two ſpeciall faults: both with hard dealing towardes others; and, when ſo they are come to immoderate wealth, that then they wax inſolent and exceſſiue therewith. As touching their hard dealing, ſome part of it he ſeemeth to allot to thoſe that deale in adminiſtration of juſtice: and ſome part of it to others againe indifferently. Thoſe that deale in adminiſtration of juſtice he charged that [e] they loued gifts and *followed rewardes*: and that [f] *in ſteede of Iudgement: there was oppreſſion, and in ſteede of righteouſnes, crying*: That which he laid to the charge of others of them indifferently.

[a] 1:11-15.
[b] 5.4.
[c] 5:19.
[d] 3:9.
[e] 1:23.
[f] 5:7.

g 5:8. ly, was, that they g joyned *houſe to houſe* and *land to land*, that they might dwell
i 1:15. alone that their i handes were full of
k 3:14,15. blood; that they k did *eate up* the vine-yeard: having the *ſpoyle of the poore* in their houſes, beating the people in *peeces* & *grinding* the very *faces* of the pore. As touching their owne inſolencie, and exceſſe he chargeth them alſo, that they
l 2:11.17. l had high lookes, and were hauty and *loftie*: & that not only all that ſort of thē
m 5:11,12. generally m gaue themſelves to immoderate *drinking* & *feaſting*, & *muſicke* ioyned withall, no man regarding the worke of
n 3:6-24. the Lord, but alſo that n the women were *proude*, *nice*, & *vaine* in their behaviour, & exceſſive and coſtly in their attire. Amos dealeth not very much with the Iewes (to ſpeake of) yet he alſo chargeth them both with great default towards religiō; & with thoſe other vices beſides. In their default of religion he chargeth thē thus
o 3:4. far, o *that* they had caſt away *the lawe of the Lord*, & not to have kept his *Commandements*: and that their lies, after which their *fathers walked*, cauſed them to erre.
p 6:3. As touching thoſe other vices p he alſo do chargethē that they *deale violently* with others,

Amos.

others, or approch to the ſeat of iniquity:
& that they[q] take their eaſe on their beds [q] 6:1.
of yvorie[r] liue in abundãce & *plentie*, no- [r] 6:4.6.
thing *ſorrowing* for the affliction of Ioſeph;
& that they[ſ] regard not *Gods threatnings*. [ſ] 6:3.
Micah likewiſe doth charge them partly Micah.
with cõtumacie towards God: but eſpe-
cially with hard dealing towardes their
neighbour. As for the former he plainely
ſaith, that[t] they forbad the true Prophets [t] 2:6.
to prophecy unto them, & choſe rather to
hear men pleaſers. As touching their hard
dealing towardes others, firſt hee layeth
that ſin to their charge: then he denoun-
ceth certain judgements of God againſt
them. Concerning that their ſin, he doth
plainly tel thẽ, that[v] they are full of cru- [v] 6:12.
elty: that they[x] lie in wait for blood, & [x] 7:2.
that euery mã hũteth his neighbor with a
net, that in the nighttime[y] deviſing what [y] 2:1,2.
means to worke by on their beds, in the
morning they ſet in hand with it, taking
away *fieldes* and *houſes* by violence, *op-*
preſſing a mã & his heritage together: that
[z] themſelves being clothed do ſpoile o- [z] 2:8.
thers of their *garments*, & that whẽ there
is no *war* but *peace*, [a] they ſpare neither [a] 2:9.
womẽ nor childrẽ: that they [b] *plucke* of the [b] 3:2,3.
skin frõ the *pore*, & their fleſh frõ ꝑ bones,

and *chop* them in peeces as fleſh to the *pot*, and then pray upon them: and that
[e] 7:4. [e] the *beſt* of them all is as a *brier*; and the moſt *righteous* of them as a *thorn-hedge*. The judgementes of God that for theſe things, he denounceth againſt them, are
[d] 2:4. firſt as touching them ſelves, that [d] they
[e] 3:4. ſhall be utterly *waſted*, and [e] in their neceſſity not be *heard* when they cry unto the Lord: then as touching the whole
[f] 8:12. ſtate, that [f] *for their ſakes Zion ſhould* be plowed, Ieruſalem ſhoulde bee made an heape *of ruble*, and that the mountain of the *howſe* ſhould be as the high places of the *foreſt*.

What thoſe ſins of theirs were.

14 Hauing ſo found out what thoſe ſinnes were, that ſtorie of that præſent time doth lay to their charge, nowe may we with one labour beholde, both what thoſe ſins were, with which the people were infected then, and which the Prophet would have them to leave, and turn to the Lord: and what thoſe ſinnes were, which wé alſo may thinke of on behalfe of our ſelves, if ſo it be, that by this occaſion we thinke good now, in ſome ſpeciall maner to turne to the Lord. Concerning them, in Religion firſt we ſee, that

their

their Princes them ſelves were farre to ſeeke of that ſinceritie and zeal, that was to bee looked for of them. For though they did not give themſelues to Idolatry as diuers others of their anceſtors had done, nor yet inhibit the ſervice of God by the law appointed: yet were they but weak profeſſors of Religion them ſelves, and tolerated much corruption beſides among their people. Vzziah, though he ſought the Lord, and did uprightly, in compariſon of many others: yet notwithſtanding had not his heart perfect, and plainely declared himſelfe to be very ignorãt, or at leaſt very careles of a known, and a principall point of the law of God. He was ſuch an *husband*, that it is leſſe maruel though he were but a meane *Diuine*. Iotham his ſonne built a faire gate unto the Temple, but himſelfe did not enter into it. Though he laid open a way unto others and that in faire, and honorable maner: yet himſelfe did take no benefit of it. It was well, that hee made a way to others: but it had beene much better, if he had takẽ the uſe thereof to him ſelfe likewiſe. And as for the people, it is plainely ſet downe, that in the dayes of both

In Religion: which was profeſſed by them, but much neglected.

both theſe, they had the *high places*, and worſhipped there: which was clean contrary unto the rule that the Lawe præſcribed. But ſeeing that we have ſo evident teſtimonie of the ignorance of the one, and coldenes of the other, it is no great marvell, if neither of them both did much regard it: the one, becauſe it may well be that the lawe of God, or at leaſt that it was not of ſo great importance; the other, for that himſelfe caring ſo litle as he did to frequent the Temple, he coulde leſſe miſlike of others that came there as litle as hee, but elſe-where beſtowed the devotion they had. It may be alſo that firſt hee himſelfe, and then the people together with him, refuſed the Temple and worſhipped elſe-where, becauſe that Vzziah his father was in ſuch ſort ſtroken there for going to farre. For ſuch is the untowardnes (or frowardnes rather) of the heart of man, that if they may not doe as they would, neither will they in any wiſe be brought to doe as they ſhould. In matters that concerne their civile eſtate, firſt that they both were ſo well given (but eſpecially the father) to fortifie Ieruſalem, and

In civile matters they provided well againſt the

and before hand to provide, and to have in a readines such forces and furniture, as were meete for the needefull defence of the State, it was not onely very commendable and honorable to themselves: but also to great use to the Church of God. For Ierusalem had then enemies inow, and the people of God had otherwise been in danger of them. And yet because that otherwise Religion was no better regarded, thereby it appeareth, that this tended not so much to the præseruation of the Church of God: as, either to their owne honour, or to the maintenãce of their earthly estate. But that they were so very much given (especially the father) to encrease their priuate wealth, that was not onely evill in it selfe: but, no doubt, the occasion of much evill besides. It was ill in it selfe, first because the lawe of God [g] did plainely sette downe, that such as shoulde bee Kings ouer his people, shoulde not multiplie their treasure, or endevour themselves to encrease their riches; and, besides that [h] præscribed unto them such a distribution of the land among them, as woulde not affoorde the Prince to have

enemy but were grieuous to their own people at home.

Inordinate care of priuat wealth not meete for the higher sort.

g *Deut.17: 17.*

h *Num. 26: 52. 56. Ios. 11: 23.*

have any ſuch part to his owne proper uſe: then alſo, becauſe that it was not ſeemely, but very diſhonorable, that ſuch as ſhoulde make others rich, and attend the wealth of all, ſhould ſo much bee given unto the loue of money themſelves, as ſuch kinde of exerciſe doth import that they were. For otherwiſe, to what ende ſhoulde the King of Iudah have ſo much *cattle*, in the *valleyes*, and in the *plaine*; yea even in the *waſt* or *deſert places*? To what other ende ſhould he digge thoſe *wels* and ſet up thoſe new *buildings* of his for his heardes and flocks, and for ſuch as he had to attend upon them? To what other ende ſhoulde hee have ſuch *fields* and *vineyards*, *plough-men* likewiſe, and *dreſſers of vines*. The evill that by occaſion hereof might otherwiſe come, may be ſo much, and ſo very great, that hardly may any man think to find out or to reckon the ſame: inſomuch that the Apoſtle himſelfe doth account it the roote of all ill. But if we may find that ſuch things as the Prophets (as before was alleaged) did lay to the charge of that people, and of that time may juſtly bee imputed to this: then ſhall that courſe bee ſufficient

Much euil commeth thereby.

for

for us; and we ſhall not neede to force any more upon it. For if the defect of religion that thoſe Prophets doe charge them withall, and thoſe other vices, may be found to be of that nature, that they might proceed of this, then is it no wrõg ſo to conceave of ſuch inclination of theirs, and the matter that now we have in hand will be ſufficiently cleared likewiſe. Firſt therefore as touching that defect of theirs in religion, without al quæſtion it might eaſily come of thís. For whereſoever there is ſuch a love of priuate wealth, & a nature diſpoſed, ſo buſily to imploy it ſelfe, about thoſe inferior & earthly matters, there is religion ſoone let downe, or thriueth but ill, though after a ſort as yet it ſtand. But then if we come to thoſe other vices (hard dealing with others, and exceſſe in them ſelves) thoſe are of ſuch nature, as that euery one may plainely ſee, how they may very kindely proceede of ſuch diſpoſition of thoſe as before is deſcribed. For as for their hard dealing with others, when the Princes themſelves get into their handes thoſe *fields* and *vineyeards*, and had ſuch *paſtures*, and were ſuch *husbands* for *corne*,

Coldnes in religion.

Hard dealing with others.

cattle, and *wines*, what others were there in all that country (that had ability) that would not ſoone attempt the like: when as the Princes example had firſt ſet them on, and gave them beſides ſo good hope of protection for the time to come? And ſurely it is not unlikely, but that al generally (eſpecially the greater ſort of them) did ſo follow on this naughty courſe ſo ill begun, that it is no marvel, though Iſaiah complaine ſo earneſtly both of joyning *houſe to houſe*, & *land to land*, and beſides that, that when ſuch things come in quæſtion, and the weaker ſort were faine to ſeeke to the Magiſtrate for helpe, their *oppreſſion* notwithſtanding was litle eaſed, and ſtill they had juſt cauſe to *complaine*. Mo marvel neither, though Micah do ſo grievouſly charge them, to be *full of crueltie; to lie in wait for blood, to hunt* their neighbors; to take away from them their *grounds*, & *houſes*; to oppreſſe a man, and his *heritage*; to ſpoil the of their *garments*, in time of *peace*; to ſpare neither *ſexe* nor *age*; to pull of their *skins*; & to *chop* them in *peeces* unto the *pot*: and that the *beſt* of them all are ſo infected with his corruption, that although they deal much more mode-

moderatély in reſpect of the others, yet they alſo are in truth no better, in this kinde of dealing, then *briurs* and *thornes*. So likewiſe, for their exceſſe in themſelves, it is, as we know, moſt commonly ſeene, that when men are come to immoderate wealth, then doe they ſoone waxe wantons withall. And then no marvell, that Iſaiah doth ſo complaine of the *high looks* of that people, & that they were ſo *haughtie* & *loftie*; that they were ſo giv̄e to *feaſting*, *drinking*, & *muſicke* to make thēſelves mery: & yet that in all this, they *nothing regarded* the *worke of the Lord*. No marveil neither, that the *women* of that time were grown now to ſuch a faſhion, as that he is forced ſo to complaine both of their *attire*, and of their *behaviour*. And theſe thinges conſidered it is no marvell that Amos is ſo bolde, as to looke into the *bed-chambers* alſo of the wealthier ſort, and thence to bring us worde, that even in Zion they live at *eaſe*, and *take their pleaſure*: and that none of them all, either is ſorie for the *affliction of Ioſeph*, or elſe regardeth the *threatnings* of God.

Exceſſe in themſelves

15 But to leave them, and to come to our ſelves, firſt as touching Religion,

That we alſo may finde the ſelfe ſame faults among ús likewiſe. In Religion, a godly and a commendable care to be found in ús.

there is no quæſtion, but that wee are deepely & much beholding to God, for that which we have alreadie among us: as any ſuch people in theſe our dayes is, or heretofore to our knowledge hath beene, ſince the world began. For of our Superiors likewiſe, it may I truſt, as truely be ſaid, that they have *done uprightly*, and *directed their waies aright in the ſight of the Lord:* and both with Vzziah doe more *ſpecially* ſeeke the Lorde ſometimes; and with Iotham likewiſe have repaired that *high gate* to the houſe of the Lorde, and made a *readie way* for all to come unto it that will. For whereas religion was corrupted before, and both ſuperſtition and idolatrie alſo were commonly taken for the true worſhip of God, they have laide the word of God before them, and made reformatiõ according to the level thereof: and beſides this generall reformation for all, ſomtimes beſides they have more ſpecially ſought the Lorde, when ſome ſpeciall cauſe hath ſo required; and when they have had concurring withal the direction of ſuch, as have dealt ſincerely with them in the name of the Lord. Likewiſe it is very cleare, that they have repaired

paired againe that high, and chiefe, and principall *gate* of the Temple, even Ieſus Chriſt (who ſaid himſelfe, that he was the *gate or dore* to the houſe of the Lord) and have not onely made a ready way for all to enter into the houſe of the Lorde; but alſo have beene at ſpeciall charges in repairing the ruines of the buildings themſelves that are to that uſe. But then it is to be doubted withall, that the infirmitie & corruption that was in them, doth cleave ouer faſt to us likewiſe: & ſo conſequently, that it is not done *with a perfect heart*; but rather as ſome Amaziah hath done, that is gone before us. For firſt as touching that fault that was common to them both, that is, that the *high places* did ſtill remaine; and that the people did *ſacrifice and burne incenſe* there: that ſame fault may certainely be found overmuch with us to this præſent day that now we are in, if wee can rightly diſtinguiſh of thoſe *high places*, that are moſt likely here to be meant. For whereas they were all places of worſhip, but ſome of them tended to the worſhip of the ttue God, though not in ſuch ſort as his worde required (in which ſenſe Gibeon alſo,

But the like corruption to be founde likewiſe.

High places remaining with us alſo.

1 a. Chro. 1:3. k 1. King. 11: 7, 8.

where the Tabernacle was for a time, (is termed an *high place*) others againe to the worſhip of idols (as thoſe places are termed that Salomō builded to certain idols after that once he fel to idolatry; & many others) it is not likely that the *high places* which among them were ſaid to remain, were any of thoſe that belonged to idols: but onely of thoſe where the people were woont of old to worſhip the Lord; which notwithſtanding ought not to have bin, after that once God himſelf had appointed the place where hee would be woorſhipped. For if theſe had bin of that other ſort of *high places*, that is, of thoſe that were ordeined to the uſe of idolatry, then could not theſe Kinges that let them remain, in any ſenſe have had that cōmendation, that they *did uprightly in the ſight of the Lord, &c.* Taking it therefore in the other ſenſe, their overſight or fault was this, that they did not make the people to come to Ieruſalē (as the Lord had appointed) to worſhip there: but ſuffred thē to worſhip in divers other places, that they had before inured themſelves unto. In which ſenſe it doth challenge us alſo herein to be offendors with them: that is

that

that wee alſo have *high places* remaining, whereſoever God is not worſhiped as he hath appointed, but onely after our owne cuſtome. For where ſo ever the maintenance of inſtruction is taken away to prophane uſes, and no other proviſion made for the needful reliefe of the people there (of which ſort there bee very many with us, and thoſe, for the moſt part, of the greateſt congregations alſo) there may we be ſure is an *high place* remaining: there doe the people worſhip, as they were woont; but not in ſuch ſort as the Lord hath appointed. Which alſo may be a very good cauſe, why, although the hiſtorie do give them ſo good commendation, becauſe they did (in their weake maner) keepe to the Lord, and turned not aſide unto idols as others did: yet the Prophets doe ſo roundly charge the people of that time, as before we have heard, and namely that the Lorde was nowe growne to a great hatred of their aſſemblies, and utterly rejected, both their oblations, and them ſelves withall. And it is very much to bee doubted of us likewiſe, that God alreadie hath, or elſe ſome may conceave ſuch an hatred,

And how offenſiue they are unto God.

not only of thoſe aſſemblies that yet do worſhip in theſe high places of ours (becauſe that they obtrude unto him, that which in no wiſe hee can accept of) but alſo of all our other chiefe and higheſt aſſemblies likewiſe, even the beſt that we have, though there we worſhip him never ſo rightly, onely becauſe we doe but ſuffer thoſe others to have naught elſe in effect but *high places* as yet, for lukers ſake. Thoſe that were proper to either of them, were but a couple: for ech of them, one. Vzziah medled ſomewhat too farre in the Prieſts office: and Iotham came as farre behind when as he entered not into the Temple. And how ſoeuer it bethat I doe not ſee, how we are in danger of that fault of Vzziah, unleſſe that for matters of religion we take our direction otherwiſe, then from the learneder and godlier ſort of the Miniſtery (which, as I take it, in ſome reſpects is much to be doubted) yet in the other we may plainely ſee, that we alſo are very great offendors, divers of us abſenting our ſelves from the Church of an inward hatred unto it; and many moe for filthy luker, paſtime, or eaſe; nicenes, or pride.

Some of us alſo ſomewhat to far, and others to ſhort.

And

And diligent ſearchers(I am perſwaded) might likewiſe find that whether it were the fault of Iotham or not, that he would not enter into the Temple, becauſe his father might not thére doe what hee would; yet that it might plainly be found in diuers of ús, that there is no greater cauſe of the abſence of many of us: and that as Iotham that entered not into the Temple, neuertheleſſe beſtowed coſt on it; ſo it might be founde among us, that divers of thoſe that in outwarde ſhewe beare a good countenance towardes the Goſpell, and doe ſomewhat for it, yet neverthleſſe when neede requireth are but diſſembling and looſe friends unto it. In matters that concerne our ciuill eſtate likewiſe, it is very commendable that her Maieſty hath in ſo good readineſſe ſuch proviſion of men, money, and furniture, as (God be thanked) ſhe hath on behalfe of the ſtate againſt the enimie; eſpecially, ſeeing that their quarrel is againſt the Goſpell, and to ſet up Popery againe: yet by the covetouſnes of ſome fewe, and to mainteine their exceſſe and riot, the common ſouldier is oft times ſo much defrauded of his pay, that himſelfe is di-

In thoſe things that are ciuill.

ſtreſſed, others diſcouraged, & her Majeſties ſervice not a litle defeated thereby.

Certaine ſpeciall vices.

But if we come to thoſe other vices, therin may we finde our ſelves ſo plainely deſcribed, & as it were ſo truly ſet out in our lively coulours, that the Prophets therein may ſeem, as much to have ſpoken before of ús, as to have applied their ſpeach unto thē. For howſoever that the time heretofore hath been, whē thoſe vices were not to be found ſo rife among us, as they are now: yet in theſe daies of ours they are grown to ſuch head, & every where are ſo commonly found, that now the Prophets may have thoſe ſaynges of theirs as fully verified in us, as at that time it may ſeeme that they were in thē. When we were not only at variance among our ſelves (about the title of the Crowne, betwixt the two houſes of Yorke & Lancaſter, untill that it pleaſed God of his goodnes to unite thē together in one) but alſo in ſo miſerable bondage to the Biſhop of Rome, that no body coulde have any comfortable fruitiō of lands or goods, thē was there made leſſe reckoning of them: then might the meaner ſort more quietly have thē; & thē were not our courts ſo peſtred with daily

Not ſo much here tofore.

complaints

complaints of oppreſſion & fraud, nor the judges themſelves to be ſo eaſily charged with delayes, exceſſive charges, reſpect of perſons, & others ſuch like. But ſince the time that God hath vouchſafed us greater mercies, that we may not onely have, but alſo injoy in peaceable maner, both lands & goods, without the fear of any cõtrary parts at home, or of thoſe Romiſh publicans frõ abroad, that ſo inſatiably exacted of us what ſo ever we had: now are we all generally ſo ready to take the advantage of this opportunity, that though all doe ſcãble, & help themſelves ſo well as they can; yet doe the mightier ſort overlay the weaker, & daily do prævail againſt them more & more. And ſo prẹuailing, what is it they do, with that great & immoderate wealth that they have? What is it elſe but either that they make it a way, or readier meane to attaine unto more: or elſe to abound in ſuch exceſſe, as no words that theſe Prophets have uſed, are ſufficient to expreſſe the ſame; nor former examples, in this country of ours, for many ages able to match it? In ſo much that exceſſe is much greater with ús, then it was with them: and as for oppreſſion, both it is very rife among us (even the moſt

But now very plainely.

greevous, that the Prophets haue named) and when our Courtes are ſought unto for helpe, what by the exceſſiue chargeablenes they are come unto, and what by delayes; and, when matters come toward ending, what by corruption or reſpect of perſons then, wee alſo may ſee, that our juſtice is very much turned to worme-wood and gall, and that oppreſſion may ſometimes be found in place of judgement, and crying out for lacke of help, where there ought to have been æquity done. And ſeeing that theſe thinges are ſo rife among us, we are leſſe to maruel, and withall to acknowledge his righteous judgements, that God hath ſo touched us with this late ſcarcity: both for the abuſe of his plenty before, and for our hard dealing with our neighbours alſo. Whereby wee alſo may the better be able to ſee, what theſe ſins are, whereof more ſpecially we are to repent, if ſo be that we are diſpoſed, by occaſion of this hande of God upon us, truely to turne our ſelves unto him.

The nature of this hād of God conſidered may indifferent plainely teach us our offēces herein.

16 Now to returne to our Prophet againe, that better eſtate, that afterwarde (upon their repentance) by the goodnes of

Of thoſe better things that upon their

of God they were to enjoy, is of ſo great and ſpeciall importance, that it ought to weigh very farre with them towards the working forth of their repentance, when as they were to enjoy ſuch bleſſinges thereby. And if wé likewiſe may aſſure our ſelves of the like mercies, when ſo ever we ſhall turne unto him, although I know that our hearts bee very heavie to ſuch a purpoſe: yet dare I before hand ſet downe this for moſt certaine, both that the benefites them ſelves which are promiſed here, are of ſuch importance, and that we are (in theſe dayes of the Goſpell) in ſo likely a way to obteine them, that even this conſideration onely ought to be of that account with us, as that we ſhould neede nothing elſe to moove us to ſuch a publike repentance, as in this place the Prophet doth call them unto. Therefore concerning that better eſtate of theirs, firſt [l] the Prophet himſelfe doth promiſe it unto them generally: then, for the better aſſurance thereof, and the better to ſtrengthen them therein, he medleth no further him ſelfe in that matter, but only [m] alleageth how the Lord hath anſwered already concerning the ſame.

repentance were towards thē.

l 2:18.

m 2:28-32 21.

In

In that the Prophet him ſelfe doth aſſure them of it generally we are to note, both what affection the Prophet declareth the Lord to beare towards his people: & how favourably he is determined to deal with thē. His affection he noteth to be as *jelouſie*, that ſo they may the better ſee how unfeinedly he loveth thē, & how hardly he cā abide that any hurt ſhould lie upō thē: & that, according to this his inward affection; he meaneth to deal favourably, he ſheweth likewiſe, that notwithſtāding they have otherwiſe deſerved; yet will he *ſpare* them, or be *gracious* unto thē: Then cōming to ſhew thē what the Lord hath anſwered for that matter, firſt he ſheweth what the Lorde hath anſwered cōcerning the removing or taking away of their præſent calamitie: then concerning certain other bleſſings beſides of greater importance, which the Lorde, the better to ſtrengthen them in the aſſurance of this his promiſe, declareth himſelfe to be fully minded (in time to come) to beſtow upon them. Concerning the remooving of their præſent calamitie, firſt he telleth them what he will doe; then he raiſeth up the hearts of them all to the aſſurance of it.

First of what affection God was towards thē.

n 2:19-27.

o 2:28-3:21.

p 2:29,30.

q 2:31-27.

That

That which he will doe, tendeth to their helpe as touching the calamity that then they were in: and firſt as touching the needefull reliefe of their bodies; then as touching the reproach that therewithall they ſuſteined (of which alſo [r] themſelues had complained before) by having ſuch a plague caſt upon them. Concerning the needful relief of their bodies [ſ] he doth not onely promiſe to ſende them *corne*, *wine*, and *oile*: but alſo in ſo plentifull maner, that notwithſtanding this their famine now, yet thén that they be fully *ſatisfied*. Concerning the reproach that thereby they ſuſteined, firſt he ſpeaketh thereof unto them for the time to come generally: then more ſpecially of their deliverie from that reproach that then they were in. Generally hee telleth them [t] that he wil no *more* make them a *reproach* among the heathen. More ſpecially concerning this reproach that now they were in, firſt he telleth them howe they ſhall be delivered from it: then hee remooveth out of the way a doubt that otherwiſe might trouble them, or ſheweth a reaſon why he will ſo doe. In telling them how they ſhall be delivered [v] he giveth them

Then what proceeded out of the ſame: firſt how that præſent calamity of theirs ſhould be take away.

[r] 2:17.
[ſ] 2:19.

Both that they ſhuld have convenient reliefe: & be rid of the reproach alſo.

[t] 2:19.

[v] 2:19.

them to underſtand, that he will make ſuch a diſpatch of that army of noyſome creatures, as that both themſelves ſhall be delivered from their annoyance: and that, the better to aboliſh this reproach from them, it ſhall be done in ſuch ſort, as that it may plainely appeare, that the Lord hath done it on behalfe of his people, both by *ſcattering* them away into the North, South, Eaſt, and Weſt; and for that their *ſtinch or corruption* ſhall bee great. That the ſenſe of the other is di-
2:20 vers, it hangeth vppon the diuers reading. For if wee reade, * *although it hath exalted it ſelfe* (that is, the *armie* aforeſaid) *to doe this*, then doth he remove out of the way a doubt that otherwiſe might trouble them. But if we read, *becauſe it hath exalted it ſelfe, &c.* then is it a reaſon, why the Lorde would ſo deſtroy them. Either of which may ſtand very well, and to the comfort of thoſe that were diſtreſſed thereby. The better to raiſe up the hearts of them all to the aſſurance of it, he altogether directeth his ſpeach to that end: and firſt to the creatures from whom a good part of this their reliefe ſhould come; and then unto

the

the people themſelves. Thoſe creatures that he ſpeaketh unto, are firſt the *earth*: then, next thereunto, the *beaſt* of the field. Speaking to the *earth*, both hee forbiddeth it to *Fear*, and alſo willeth it to be *glad* and *reioyce*: and addeth a (generall) reaſon why, that this, becauſe *the Lord will doe moſt wonderfully*. Speaking to the *beaſtes* of the fielde likewiſe, both he forbiddeth them to *fear*: and addeth a reaſon that is more ſpeciall, but one part of it verie neere, that is, becauſe the *paſtures*, even of the *wildernes*, ſhould be greene; the other ſomewhat farther of, that is to ſay, becauſe the *tree* ſhould beare her fruite, the *fig tree* and *vine* ſhould give *their force*. Then comming to ſpeake to the people themſelves, therein have we to conſider, who they are to whom he now ſpeaketh ſo comfortably: then what it is he ſaith unto the. Thoſe to whom he ſpeaketh ſo comfortably, are the *children of Zion*, or the repentant and faithful people. That which he ſpeaketh unto them, doth moſt of all concerne his mercies towardes them for this præſent time: but ſome part of it is, of the extending foorth of the ſame to

y 2:22.

z 2:21.

a 2:23.

the time to come. That which concerneth the præſent time reſteth in two principall points: firſt exhorting them to rejoice; then ſhewing foorth divers good reaſons why they ſhoulde ſo doe. In that he exhorteth them to rejoice, we are to note, that he doth [b] not onely will them to *reioicé* and be *glad*: but alſo that hee præſcribeth unto them the manner of it; that is, that it muſt be in *the Lord.*

b 2:23.

The reaſons he addeth to tende to this ende, to ſhewe howe notably he meaneth to refreſh them: firſt ſhewing that hee will give them victuals againe; then alſo declaring, in how plentifull manner he will doe it. The better to confirme them in the former, firſt he aſſureth them of ſeaſonable weather: then hee telleth them howe fruitfull thoſe yeares ſhall bee thereby. Concerning the weather, he ſaith, that he will give unto them [c] raine and ſhowers juſt in their ſeaſon, and ſo ſoone as ever neede requireth. Concerning the other, he ſheweth that thoſe yeres ſhould be ſo fruitfull, [d] that their *barnes* ſhoulde be full of wheate; and their *preſſes* runne

c 2:23.

d 2:24.

over

over with wine and oile. The better to ſhewe foorth in howe plentifull manner he will doe it, hee telleth them, that he will doe it ſo plentifully, that them ſelves ſhall [e] both be *recompenced* for the loſſe that they had by that great *hoſt* of his of thoſe noyſome creatures: and [f] eating continually ſhall be *ſatiſfied*; and that in ſuch ſort, that they ſhall *praiſe* the name of the Lord their God that dealt ſo *marvelouſly* with them. In that which tendeth to ſhew how this his mercie is extended foorth to the time to come, we are to conſider, firſt what it is that hee ſaith of that matter: then how he repeateth ſome part of it againe. That which he ſaith of that matter, is [g] firſt that his *people ſhall never be aſhamed*: then, on the other ſide, that [h] they ſhall *knowe*, that hee is in the *middeſt* of Iſrael; that *he is* the Lord their God, and that there is *none other*. That which he repeateth again, is, that [i] *his people* ſhall never after be *confounded* again.

[e] 2:25.
[f] 2:26.
[g] 2:26.
[h] 2:27.
[i] 2:27.

17 Herein alſo to remember our ſelves, firſt as touching that affection of God towards them, it was in deede very great,

The like affection of God towards us.

great, that he could put on the whole power of *Ielousié* on their behalfe, and that in such sort as it doth apperteine unto his nature, that is, very fully, or in the highest degree that can be. Yet notwithstanding, if we consider the great and singular blessinges that he hath alreadie in these daies of the Gospel bestowed upon us, & how many wais he hath already oft times declared his favour towards us, both at home among our selves, and abroade against our enemies by sea, and by land; in peace, and in warre; in Religion, and matters of State; and how so ever else: it ought (no doubt) to be so farre óf, for any man to thinke it over bolde a part, for us to account of the like favour of his towardes ús also, (if we truely turne unto him) that rather we offende if wee doe it not, and doe over much call into quæstion his goodnes towardes us, when hee hath already so many waies so much declared the same. And if he be so well inclined towards us; we neede not doubt, but that in these, and al things els, he wil be readie to deale with us accordingly. Thē as touching the remooving of those evils, that of late were, or yet are hanging upon

upon us, as he did assure thém, that so far as it concerned the releef of their bodies, he would not only ease them of that extreame famine, but also blesse them with great plenty: so likewise we may cõceave, that he may be induced in such sort to deale with us also upon our repentance, not only because that he ever is very gracious to all that turne unto him; but also because he hath already eased us of a good part of our scarcity, & for this yere that now cometh in, he hath hitherto given (his name be ever blessed therefore) as great tokens of speciall plenty, as at any time heretofore for these many yeres we have lightly had. In like maner, whereas he promised, to deliver thém of that reproach, for thát matter he is before-hand with us; partly for that he hath holpen us so far alredy, and our scarcity when it was at the worst, yet was it not so extreme (by any want that God hath sent us, but only by the hardnes of greedy men) as that any way it might turn us, or our profession unto reproach; and partly for that others of our neighbours that are about us, and subject unto Popery yet (from whom our reprõach doth ever arise, whõsoever

How likely it is that God will now deliver ús also, from this hand of his upõ us.

ſoever they have any advantage againſt us, were then, & yet are, as it is ſaid, much more ſtreightned by it, thē we. And as, to the end that he might better lift up the harts of that people to the aſſurāce of theſe his promiſes, he turneth his talk unto the earth, & to the creatures that are therein, willing them no more to fear, but to rejoice in reſpect of that plenty that now was towards them: ſo may we ſee, that already he hath in ſuch ſort ſpoken unto the earth on our behalf, that wel it may rejoice our hearts now to behold it; & therby alſo doth ſo comfort & cheere thoſe creatures that ar therin, that they alſo muſt needs be joiful to ſee the earth in that likelihood, to be ſo well repleniſhed with al ſuch things as they do need. But where as he promiſed them, that he would make ſo clean a riddance of thoſe noyſome creatures that they ſhould be ſcattred into all quarters far from them, & that their ſtinch ſhould ariſe up unto heaven; although we cannot ſee the ſame in this caſe of ours, becauſe our ſcarcitie did not come by ſuch noyſome creatures, but onely by that immoderate moyſture in ſeede time & harveſt: yet may we ſee, that in effect he hath done it in eaſing us therof ſo much as we ſee alredy he hath done, and the

full

performance thereof we may hope, both in this, & in the residue of those evils that now are on us, or otherwise may seeme to hang over our heads, & to be in a redines to fall upō us. Then if we come to the people thē selves to whom he doth so comfortably speake, we also must note, that where as they are none others but the children of Zion; neither may wé look to find that favour with him, unles we sort our selves to that cōpany. The mercies of God towards his are great: but ever (lightly) restrained withall to those that are his. Though the tree be never so full of sap: yet no part of it is lightly imparted, but only unto such boughs & branches as belong therunto. As for the residue, wherein he promiseth to relieve their necessity, & to doe it in so plentifull maner, we may very wel, upō our repentāce, assure our selves of that point of favour also, both because he is a God of so great favour towards those that seek him, & because that in helping us so far already, he hath put us in hope, that he meaneth the full performance of it: & if we cōtinue in his feare, that he will never give us up unto the reproach of any of our enemies whatsoever.

18 Concerning those other greater blessinges, which the Lord for their better

Of those other blessings besides.

strengthening in this, did, now declare himselfe to be fully purposed (in time to come) to bestowe upon them, the Prophet nameth a couple: k a further manifestation of the truth; and therewithall l a notable protection from their enemies.

k 2:28-32.

l 3:1.21.

A further manifestation of the Truth.

As touching that further manifestation of the Truth because that whensoever it cometh abroad into the world, it doth come, not only in mercy to them that beleeve, but also in judgement to those that are incredulous & disobedient (and that on behalfe of his people also) therefore doth the Prophet in this place declare, in what sort it shall be given to both those sorts: m how mercifully and graciously towards those that beleeve; and n in how strange, and fearful maner to those that beleeve not. How mercifully and graciously it doth proceede towardes those that beleeve, we may gather, both in respect of the thing it selfe: and in respect of the effect that in them it should worke. The thing it self doth notably witnes the mercy of God; both in respect of the nature of it; and because it is so abundantly given. In respect of the nature of it, it is said to be the o *gift* of the *Spirit*: and the same

m 2:28,29.

n 2:30-32.

How mercifully towards the that beleeve.

o 2:28.

same the *Spirit of God*. It is also abundantly given, for that it is said to be *powred* forth: and upon al *flesh*. The effect that in them it worketh, is first set downe generally: then more specially. Generally it is said, that their *sonnes* and their *daughters* should *prophecie*: that is, that the generation that was to come should be al generally endewed with that light of the truth, that they shoulde be able to *prophecie*, both in respect of the truth of the thing it self: and especially, in respect of that measure of knowledge, that in those dales of former time God vouchsafed for to bestow on the children of men. More specially it is described, both in respect of the excellencie of the knowledge it self that is giv̄e unto them: and in respect of the persons to whom it is given. The excellencie of the knowledge it self is noted to be great, in that it is compared to those *dreames* and *visions* whereby it pleased God of old, to make himself, and his wil and pleasure known to his people. In respect of the persons to whom it is given, it is also commended, when as it is said to be so generally given forth unto al, as that al estates shall be

p 2:28.

q 2:28.

r 2:28.

s Num. 12:6.

very fully poſſeſſed of it. To that ende he
y 2:38. nameth not only y the *old* and *yong*, which
are, for the moſt part, moſt eſtrāged from
ſuch matters: but alſo even their very
z 2:39. z *bond-men*, and *bond-women*, who are yet
further of then the others, both becauſe
their Maſters make no ſuch account of
them; and becauſe that them ſelves, be-
ing in that miſerie that commonly they
are in, have no joy in any ſuch matter to
attaine unto it. In ſetting foorth how
ſtrangely and fearefully this manifeſta-
tion of the truth ſhall appeare unto o-
thers (which alſo he doth to their com-
a 2:30,31. fort, as before is noted) a firſt he ſetteth
downe how ſorrowfull a portion they
b 2:32. ſhall have therein: and b then howe the
faithfull, in this execution of heavie
judgements on thoſe, ſhall notwithſtan-
ding them ſelves eſcape or be in ſafety.
In how ſtrange, & fearefull maner to thoſe that beleeve not.
The portion that thoſe others, that is, the
incredulous and diſobedient, ſhall have
therein, is ſet foorth by the nature of the
things them ſelves: and by the limitati-
on of time that is put unto them. The
things them ſelves are of that nature, as
that they boade unto them great confu-
ſion: which is ſet downe firſt generally;
then

then more ſpecially. Generally it is ſaide, that there ſhall be [z] *wonders or ſignes in the heavens, and in the earth*, that is, that on every ſide, or which way ſo ever they ſhall turne them ſelves, whether they caſt their eyes but about them on the earth, or whether they turne them up unto heaven, they ſhall ſee that they are compaſſed about with confuſion: with evident teſtimonies, both that ſuch manifeſtation is of God; and that them ſelves are compaſſed in with the judgements of God, becauſe they do not obey the truth. More ſpecially certain are reckoned up, firſt in the earth: then in the heavens. In the earth firſt he reckoneth a couple: then he proſecuteth the one of them a litle further. Thoſe that he doth firſt recken, are [a] *blood and fier*: by which ſome ſpeciall deſtructiō is cōmonly ſignified, as we alſo in our toung do mean the like by fier & ſword, ſpeaches not much unlike unto them. He doth proſecute the one a litle further, by adding to the *fier* that which hee ſpeaketh of [b] *pillers of ſmoke*, or the breaking out and riſing up of *ſmoke*: by which it ſeemeth that he doth mean, both that the *fier* ſhal have plēty of matter

z 2:30.

a 2:30.

b 2:30.

matter to consume, wherupon that *smoke* shal come; and that them selves, that is, the incredulous shal have no part of the Truth light unto them, but al to be as dark as *smoke*. In the heavens likewise are other two: that even the *Sun* it self should be turned into *darknes*; & the *Moone* into *blood*. By which darknes of the *Sun* he may signifie to thē, that they shal see no light at al in the *light* it self: & by which bloodines of the *Moone*, it may be likewise that he doth signifie, that whereas the Moone is ordeined of God to be the instrument, to send over to us some part of the light of the Sun in the night season, now because they refused the light of the Sun it self, and winked at it, it should signifie nothing but *blood* or destruction to thém, for their unbelief. The limitation of time that is put hereunto, is, [d] *before the great and terrible day of the Lord doe come*. Whereby it seemeth the Prophet doth mean, both that by these things the Lord will make a way to those his judgements in that great and terrible day, when he shall judge the quick and the dead, and the world by fier: and that the Lord wil not keepe in all his vengeance till thén,

c Acts 2. 20.

d Acts 2. 20.

but

but wil be doing in the meane while, to the confuſion of his enemies; and to the comfort of his ſervants. Concerning the ſafety of the faithful, in thoſe heauy judgements againſt unbeleevers, firſt the Prophet doth ſet it down: then he confirmeth or prooueth the ſame. He ſetteth it down when as he ſaith, that [e] *whoſoever* ſhall call on the *name of the Lorde* ſhall be *ſafe*. Whereby he teacheth, not only that all ſuch ſhalbe ſafe: but alſo that to *call on the name of the Lord*, is the note or mark of the people of God, and which ſhould in thoſe daies be ſafe. His proofe or confirmation thereof he buildeth on the priviledge of the place: and on the ſpeciall calling of God. Concerning the place, both he nameth [f] *mount Zion*, and the whole citie *Ieruſalem*: and aſſureth them of that deliverance, that the Lord before had promiſed. As touching the other, [g] both he noteth; that it ſhall be thoſe *whom the Lord ſhall call*: and, that thoſe ſhalbe but a *remnant* neither.

[e] 2:32.

[f] 2:32.

[g] 2:32.

19 As touching our ſelves, as the Prophet doth here make mention hereof unto them, in the way of a ſpeciall bleſſing; ſo are wé to take it likewiſe (as very well we

Wé alſo ought to account this a ſpeciall bleſſing.

we may throughout the whole if we enter into any ſpeciall conſideration of it:) both in reſpect that it is a further manifeſtation of the Truth; and for that it proceedeth or cometh in ſuch manner as it doth. For conſidering no more, but only that it is a further manifeſtation of the Truth, yet herein onely we may perceave it, becauſe that fleſh and blood, and the whole power of man may labour long to attain unto it; and yet never obtein it: as we in theſe daies may plainly behold; firſt in our ſelves, then alſo in others. For how gladly would our godly fore-fathers have ſeen theſe daies, that we now ſee, and yet they could not? & how earneſtly do many in theſe daies wiſh, ſome of us any kind of reformation what ſo ever, others again a much better then yet we have, & ſuch as is here deſcribed unto us; and yet who knoweth not how ſhort we are yet from either of both? If therefore our true and harty repentance now (upon this occaſion) might procure us ſo great a bleſſing beſides, there is no man but ſeeth, how earneſtly it were to be laboured of us all: both to obtein the thing it ſelf; & to ſave much of that unprofitable labour, that otherwiſe

Both in reſpect of the thing it ſelf.

therwiſe we have beſtowed about it to litle purpoſe,& yet may,we know not how long, nor how vnprofitably, unleſſe we take that courſe, that the Prophet here præſcribeth unto us.But if we conſider in what maner this reformatiō proceedeth, that in this place the Prophet doth ſpeak of, or what kinde of manifeſtation it is there may we much more plainly ſee,how much this bleſſing is to be wiſhed:not only becauſe that it doth proceede in ſo gracious maner towards thoſe that receave it;but alſo in reſpect of thoſe things likewiſe,thatdo appertein to thoſe that refuſe it.For as touching thoſe that receve it,we ſee it is in ſuch ſort beſtowed on them, as they are made able therby to *prophecy* & not only al the ſort of them generally,but eſpecially alſo, ſuch as no body would look for,the old & the yōg,&, that which is moſt,evē the very *bond-ſlaues* thē ſelves. With ús yet, the elder ſort are too old to learn;& the yonger are over wanton,and care not for it:but the poorer ſort eſpecially(ſuch as lived before like men,& now by their unmerciful Lords are brought ſo low, that they may rather be accounted bond;then free)are in ſo great and urgent diſtreſſe,

And in reſpect of that maner, wherby it proceedeth.

Towards thoſe that receave it.

diſtreſſe, in reſpect of their bodily neceſſi-ties, that as they have no hearts unto it; being ſo much overwhelmed with their miſerable eſtate as they are; ſo have they not ſo much as any convenient laiſure, nor comfort neither, to goe about it, would they never ſo fain. It is long therefore, in the courſe that we are, before that the elder and yonger ſort with ús, and eſpecially thoſe that are ſo fleeſed or ſpoiled by others, will bee able to attaine to the light that nowe is ſpoken of, in ſuch meaſure as here is deſcribed. It were well if they underſtoode (in ſome reaſonable manner) ſuch thinges as were good and needefull for them to know: but to be able to teach others likewiſe, that is a point ſo far beyond al likelihood for them to attaine unto, that we may rather wiſh it with great doubt never to ſee it; then with hope expect it, as though we might to the full obtaine it. But if we could truly repent us of our former ill waies and turne to the Lord, as by this aforeſaide occaſion we may juſtly finde our ſelves provoked to doe, then would the Lord, we neede not to doubt affoord us the ſame meaſure of goodnes

that

that is promiſed here: then ſhould we all be able to prophecie; our olde men thén would dreame ſuch dreames, our young folke likewiſe would ſee viſions, and the Spirit of God ſhould reſt even on bonds or villains. And ſeeing that alreadie we have, in divers particulars, experience of it (and that in ſo comfortable meaſure, as many have) even thát onely ought to be ſufficient to teach us, that the good work that is alreadie begun, ſhoulde ſoone be perfited, if our ſelves were no hinderance unto it. In thoſe things that doe appertaine to them that refuſe it, we may ſee that it woulde be a ſpeciall bleſſing likewiſe, partly in reſpect of the judgements that belong to the wicked: and partly in reſpect of the ſafety of the faithfull, in the middeſt of all thoſe dangers. In reſpect of the judgements that belong to the wicked we may perceave it, if not for that it is ſo noted by the Prophet here: yet becauſe that our ſelves alreadie have ſome experience of it. For now alſo may we in ſome meaſure ſee, that ſuch as are diſobedient unto this mercifull calling of God, are altogether in darkenes, and ſtand amaſed: and many waies pull downe upon

And thoſe that refuſe it,

them the fearefull, but juſt judgements of God. And becauſe that, by their incredulitie and hardnes of heart, the *Sun* it ſelfe is *darkenes* with them: why ſhould not the *Moone* be turned into *blood* likewiſe? It is not meete, that ſuch as ſo wilfully reſiſt the known and manifeſt truth, ſhould have any light to them derived, by ſuch meanes as God hath provided to that purpoſe: but much rather in ſteede thereof, ſhould have naught elſe, but manifeſt tokens of fearefull judgements. To whom therefore by their owne infidelitie, the *Sun* is darkened: to thoſe is it meete, in the juſtice of God, that the *Moone* ſhould be turned into blood likewiſe.

And becauſe that already wee ſee, in ſome meaſure this is done, as it is to the glorie of God, that the contempt of his Truth is ſo avenged, before that *great* and *fearefull* day; ſo is it to the ſtrengthening of the weake likewiſe, that thereby perceave, that there is a God whoſe throne is in heaven, and whoſe eyes conſider the children of men: and that he with cheerefull countenance beholdeth the juſt, and raineth on others

ſnares

ſnares and tempeſts, and many other tokens of his diſpleaſure, to be unto them a portion to drinke. But that the faithfull in all theſe daungers are ſtill præſerved, that muſt needes very ſoone appeare to be a great and a ſpeciall bleſſing, both in reſpect of that ſafety that them ſelves enjoy: and in reſpect of the daunger that others are in, For it is no ſmall thing, to be exempted from ſuch perils, and to bee withdrawne from ſo heavie a wrath of God: but when we conſider howe thoſe others are overtaken therein, and howe faſt they are (as it were) chained up unto perdition, then is the ſafety of the faithfull ſo much the more an evident teſtimonie of the goodneſſe of GOD towardes them, and ſo much more comfortable vnto them ſelves, that ſee what a difference GOD hath put put betwixt them and others. In which place alſo it is good to take it unto our ſelves, that to *call on the name of the Lord*, is by the Prophet here ſet downe, as a marke of thoſe that ſhall be ſafe: and that otherwiſe the privileges of the *place*, and outwarde *calling*, are to litle

purpoſe, becauſe the Prophet doth joine or couple them ſo neere together. In ſo-much that we alſo may ſee, who they are unto whom this ſafetie is due: and that neither our *Zion*, nor *Ieruſalem* neither, nor yet our outwarde or common *calling* as we are Chriſtiãs (or Catholicks rather, as ſome have better delight to ſpeake) are to any purpoſe to procure us this kind of ſafetie, but ſo far as we finde that inward truth concurring with all, that we are of the number of thoſe, that put by all others, and in all our neceſſities euer *call on the name of the Lord.* The privileges of Zion and of Ieruſalem were very great, and it was no ſmall matter, to haue beene an Iſraelite, or a Iewe, by lineal deſcent: but yet notwithſtanding they came to no proofe without that other; and without which they deceaved them ſelves, and ever had their greateſt glorie redounding backe upon them with double ſhame.

A notable protection againſt their enemies.

20 As touching the other bleſſing, that is, that protection of theirs againſt their enemies, he followeth on that in all the thitd Chapter: and to the end he may better declare it, he ſetteth downe (as it were, in their right, and proper colours) both

both the [h] wretched eſtate of the one; & the [i] bleſſed eſtate of the other. Concerning the wretched eſtate of the enemie, [k] firſt he ſetteth it down plaine in ſpeach: [l] afterward hee doth more fully expreſſe and illuſtrate the ſame; by a figure of great dignitie. In that which he ſpeaketh plainely of them, firſt he ſpeaketh [m] of all generally: then he directeth his talke to [n] certaine of them more ſpecially. In that which he ſpeaketh of all generally, firſt he ſetteth downe what he will doe: then he ſheweth what is the cauſe why he wil ſo doe. That which he will doe he deſcribeth unto us, both by the nature or ſubſtance of the thing it ſelfe: and by certaine circumſtances thereunto appertaining. The thing it ſelfe that he will doe, as touching the ſubſtance or nature of it, reſteth in two points: that [o] he will *gather* all nations together; and *plead* with them for his *people*, and for his *heritage* the children of Iſrael. The circumſtances hereunto apperteining, are two: the one, of the time; the other, of the place. In the circumſtance of the time he ſheweth, that it muſt be [p] *in thoſe daies* (when he would poure foorth his Spirit, as before he declared:)

h 3:12-17.
i 3:18-21.
The wretched eſtate of the enemie.
k 3:1. 8.
l 3:9 17.
m 3:1-3.
n 3:4-8.
What he ſaith of all their enemies (for this matter) generally.
o 3:2.
The time.
p 3:1.

clared:) and in *that time*, when he would *bring againe the captivitie* of Iudah and Ieruſalem. For firſt there was to come on that people a time of wrath becauſe of their ſinnes, in which they were to be poſſeſſed by the hand of their enemies: but afterward by the goodnes of Cod, they were to be brought home againe; which is the time that now he doth ſpeake of.

The place. Concerning the circũſtance of the place, it is ſet downe that this ſhall be done in

[r] 3:2. [r] *the vale of Iehoſhaphat*: whereby may be noted, that the Lord would ſo deal with the enemies of his people, both before the faces of thẽ, to their greater comfort; & in wonderful triumphãt maner. It may note that he woulde execute his judgements on thẽ, even before the face of his people, becauſe that this *vale of Iehoſhaphat* was before the citie Ieruſalem & the mount of Zion that before he ſpake of. It may likewiſe note, that he would do it in wonderful triũphant maner; becauſe that the ſtorie, whence that vallie tooke his name, importeth ſuch a matter very plainly, as the [s] text it ſelf recordeth. For there Iehoſhaphat triumphed over the Ammonites, Moabites, & Idumæãs with-

[s] 2. *Chro.* 20: 8-28.

out

out any conflict; but only in praising the name of the Lord: and the spoile besides was so great, that it held them occupied three daies to gather it. The cause why he woulde so doe, is because they have done such wrong to the people of God: & made so light accoũt of them. Wrong they had done them, because they [t] had both *scattered* his people among the nations: and besides, had *parted* their land among them. They made light of them likewise, [v] both because they *cast lots* for them: and gave them *for naught a boy for an harlot*; and a *girle* for a *cup of wine*. In that wherein he directeth his talke to certain of them more specially, we are to consider, to whom he speaketh: and what it is that he saith unto them. Those to whom he speaketh are [x] certaine enemies bordering on them: two principall cities; and an whole country besides. Those principall cities were *Tyrus*, and *Zidon*, great Townes of Mart especially the former: the Country was the Lande of *Palestine*, bordering upon them. That which he saith unto them is [y] first concerning their fault wherewith hee doth charge them: and,

The cause why.

t 3:2.

v 3:3.

What he saith unto some more specially.

x 3:4.

y 3:4 6.

a 3:7,8. 2. then concerning the punishment of it.

First, as touching their fault. The better to shew forth what their fault was, wherewith now he doth charge thē, first he sheweth, that they had no cause so to doe: then, what it is that they have done. He sheweth that they had no cause so to doe, because he will not allow them any such speaches, as whereby they may seeme to impart, that they were first provoked by him: and further telleth them, that if they should say so, then would he take further order with them. In that he wil not allow them such speaches, we are to note, first, what those speaches were, which for that cause he so rebuketh: then of their uttering of such like speaches. What those speaches were we may best

a 3:4. gather in that a the Lord doth aske thē, *what they had to do with him:* and whether they would be *avenged on him*, or, as it were, *recompence him*, for some hurt that hé before had done them. If they uttered such speaches as these (as hereby it seemeth they did) then did they declare themselves thereby, both to take in ill part his former chastisement: and now also to forget themselves very far. His former chastisement they did take in ill

part,

part, becauſe they accounted it an hurt unto them, and ſuch as whereon they might juſtly looke to be *avenged*. Now alſo they forget themſelves very far, both becauſe they are ſo fawcie, as in ſuch ſort to deale with the Lord: and ſo fooliſh, as to overmatch themſelves ſo farre. In that he would take further order with them we may likewiſe note, both how offenſiue ſuch ſpeaches (or thoughts) are unto him: and what is the order that thereupon he taketh. That ſuch ſpecahes are offenſiue unto him, he plainely declareth, for that he ſheweth that he will provide further puniſhment for them. The order that hereupon he taketh, is [b] that he then will be further *avenged* on thém: & that, both very *ſwiftly*; and *upon their heads*. That which they have done, doth partly concerne the ſubſtance or wealth of the lād: & partly the people that dwelt therein. Concerning the ſubſtance & wealth of the land, he chargeth them both with a wrongfull taking away at the firſt: and with a foule abuſe of it after. That which they wrongfully tooke away, [c] was firſt, by name, *ſilver and gold:* and then generally, all *precious, or pleaſant* things beſides.

[b] 3:4.

[c] 3:5.

sides. The abuse of them after, was that
d 3:5. they [d] carried them into their *Temples:* as
though they had got them by the pow-
er of their idols; and offending in this al-
so, that they sought to advaunce the dig-
nitie of their idols thereby. Concerning
the people that dwelt in the land, he
e 3:6. chargeth them likewise with [e] double in-
jury against them: one, that they did *set*
them away, and that to the *Gracians*, an
heathen people, and far of; the other, that
to this end they solde them, to send them
Then, as touching the punishment of it. *far from their own border.* Cõcerning their
punishment for this fault, we are to con-
sider, first what is the punishment that is
denounced: then, how the certainty
thereof is confirmed. The punishment
that is denounced, consisteth in two
pointes: first that that which they
had done, should be undone againe;
then, how their former doings to others,
should now be requited in them selves.
As touching the undoing of that which
f 3:7. they had done [f] he plainly saith, that he
will *raise* thẽ out of the place, where they
had *sold* them. As touching the other, that
is, howe their former doinges to others,
should now be requited in them selves,

first

firſt he ſetteth it downe generally: & then more ſpecially. Generally he ſaith that [z] he will *render their reward* upon their *own head* More ſpecially [h] he telleth them, both that hé *would ſell* their ſons & their daughters into the hands of the children of Iudah: and that they *ſhould ſell* them over againe unto the *Sabæans* a farre óf. The certainty of this their puniſhment is, for that [i] *the Lord* himſelfe *hath ſpoken* it.

[z] 3:7.
[h] 3:8.
[i] 3:8.

21 And now to come to our ſelves again, and to ſearch out what inſtruction or comfort may out of this ariſe unto us, whereas in theſe daies we are not a litle moleſted by many on behalf of the Goſpell, or for our profeſſions ſake, if the ſecuritie and mighty protection that here is promiſed unto thém, may alſo be derived to ús, in ſuch ſort that wé likewiſe may be aſſured, upon our repentance, to have that ſafety from all our enemies, that is a matter of ſuch importance, as that we muſt needes account it a ſpeciall good bleſſing and æſteeme accordingly of it. Whereas therfore God is ever one, & cõtinually hath that care of his people, that before he was woont to have, and can as eaſily

How we alſo may hope for the like againſt óur enemies.

easily be kindled now against their enemies, as heretofore at any time he hath beene; there is no cause for us to doubt, neither yet can there be any, but that if truely, either by this occasion, or howsoever else, we seeke unto him, he also will be as readily found of ús, and as easily intreated, as he was woont to be of others: especially now, this age being part of the time, that himselfe did promise to crowne with this kind of blessing; and whereunto he did with so undoubted certaintie assure the same. So that, whatsoever hee is saide against the enemies of his people thén, that also may be (as touching the sense and meaning thereof) as fitly transslated to our enemies now, so farre as they are in enmitie with us for the Gospell of Christ. First therefore where as he saith, that he will *gather* them all together, into the *vallie of Iehoshaphat*, and *pleade* with them *there, for his people*: and that especially, when he bringeth againe the *Captivitie* of Iudah & Ierusalem: we also may hope, that, seeing that now he hath begun to bring backe againe our late *captivitie*, he will in like manner vouchsafe ús that mercie, that he will also *gather* our enemies

The vale of Iehoshaphat.

nemies together, and into ſome *vallie of Iehoſhaphat* alſo, & *plead* with them there on behalfe of his people now, as he did with thoſe others of old, on behalfe of his then. But there at that time he ſo ordered the matter, that falling at variance among themſelves, two parts of them fell on the third, & when they had utterly deſtroyed thém, then fell they each one on the other alſo, and ſo made a cleane riddance of all: and left the victorie (and ſpoile together) to the people of God, without any ſtroke, as they were but comming towardes them, and with inſtruments and voice praiſing the Lord. And ſeeing the Lord calleth this but *pleadings*, and yet appointeth the place of hearing to be in the vallie of ſo famous an execution, as hereby he gave them to underſtand that their cauſe was ſo naught, that it ſhould no ſooner come to hearing, but that a ſharpe execution thereupon ſhould bee done: ſo we alſo, finding the cauſe of theſe ſo bad as it is, may very well hope, that it ſhall no ſooner come to the hearing before the Lord, but that they alſo ſhall be caſt, & have execution accordingly done; as alſo in theſe daies, if we looke about us,

we

we may eaſily finde many things, that are of that nature, and do plainly witnes the ſame. For the reaſon that held with them, doth in like maner hold with theſe likewiſe. For who ſeeth not, that they alſo have *ſcattered* the people of God among the nations, and have *parted* their land among them ſelves. They have ſcattered the people among the nations, partly by the broiles that they have made whereby they have ſo afflicted Chriſtendome, and toſt it up and downe like a foot-bale at their pleaſure: but eſpecially, becauſe that by the corruption of doctrine that they have brought into the Church, they have diſperſed the people of God, almoſt into all the errors of the heathen that have beene about us. And that they have parted the lande of the people of God among them, it appeareth alſo very plainely, in that they had ſo much conſumed them from the face of the earth, and placed them ſelves in their roomes: inſomuch that, of a woorthy and honourable aſſemblie of many good and godly people in the Church of God, they had nowe of late brought it to a diſordered multitude of ſuch a people,

How iniurious they have beene to us likewiſe

Scattering us abroad.

people, as moſt notoriouſly of all others did utterly abandon in Religion and life, what ſo ever is good, and in them both betooke them ſelves moſt impotently to that which is ill. But as for that vile contempt that thoſe enemies had of the people of GOD, when as they gave the *boy of an harlot*, and the *girle for a cup of wine*, that may we finde to be very farre out matched by theſe. For it is no ſtraunge, nor great matter (to ſpeake of) among ſouldiers, when they have conquered others, and taken the ſpoile of them at their pleaſure, and come laden home with the pray, to give ſuch captives as they taken for very trifles, if they have many: when they come ſo eaſily by them, they can be content oft times to affoorde a good peniworth of them: eſpecially thoſe that are the looſer, and the more prodigall ſort that are amonge them. But theſe were the pillers and ſtaies of the people; they were their leaders and guides in their pilgrimage: they were their ſpirituall Paſtors and Fathers; and had them of truſt, and with ſpeciall charge, committed unto them.

Having us in vile contempt.

And

The boy, for an harlot: the girle, for a cup of wine,

And yet have theſe alſo made ſo light of the people of God, of whom they had this ſpeciall charge, & whom they tooke unto their gouernement, that for the accompliſhment of their foul and ſhameful luſt, and for their bellies, they have freely parted, not onely with the *boyes* & *girles*, the ſmalleſt and meaneſt of the people of God; but with men and women alſo, the aged and honourable, and greateſt of all: nor that onely at ſome ſpeciall time, or done but of ſome few of them; but it was the generall courſe of them all, and ſuch as ſtandeth with the ſubſtance of their profeſſion, and is commonly found with them all, even from the higheſt unto the loweſt. Out of that likewiſe wherein he directeth his ſpeach more ſpecially to certain of them, we alſo may note, that theſe our Tyrians, Sidomians, and Philiſtins have done as fondly as did thoſe others, and daily yet doe: and yet have no better cauſe of this their doing then had thoſe others. For theſe alſo have taken away out of the Church, the citie of the great king, and from among the people of God, their *ſilver* and *gold*, and all *precious* things: and that not onely in the literall

Taking frō us all rich and pleaſant things

literall or neereſt ſenſe; but much more, if we goe to a further meaning. For even in the literall or neereſt ſenſe, they had ſpoiled all Chriſtendome (and yet do, where they may be allowed) of a great part of their treaſure, ſilver, and gold, and of all ſuch things as were moſt precious, or of greateſt æſtimation among them. Inſomuch that they have not ſpared the Church-livings them ſelves: which were all that the people had, and were like to have, to maintaine inſtruction among them, to the glory of God, and their own ſalvation. And, that worſe is, theſe things have they not only taken away from the people of God; but have imployed them to the uſe of idolatry: and that ſo groſſe, as ſeldome at any time coulde bee overmatched among the gentiles. If we go to a further ſenſe, the muſt we charge them, that they haue not onely ſpoiled us of our earthly treaſures (which notwithſtanding is no ſmall injury, beſides the griefe that doth juſtly arile to them abuſed ſo far as they are) but that they have ſpoiled us alſo, almoſt of al thoſe our ſpirituall treaſures or graces that we had in Chriſt; of his Word, and Sacraments, that

Both the maintenance of the miniſterie.

And all our treaſures in Chriſt himſelfe.

ſhould have directed and comforted us here; and of the force of the merits and paſſion of Chriſt, that were to bring us to the kingdome of God. And whatſoever there was, that apperteined to true holines, or to our redemption in Chriſt (the greateſt riches that ever were, and the inæſtimable treaſure of the church of God) that have they either altogether taken away from the Church, or in ſuch ſort corrupted and defiled the ſame one way or other, that they have bereaved the people of God, of the comfort, and uſe thereof. And as thoſe others *ſold* away the children of Iudah unto the Græcians, to ſend them farre from their owne country: ſo have thoſe alſo *ſolde* away the people of God to palpable darkenes; and all to get them *farre from the Truth*, that they might never be able to eſpie the ſame, and ſo to returne to their country again. Neither have they onely ſo done heretofore; but to this day alſo they labour it ſtil, and ever hold on the ſelf ſame courſe, whereſoever they may: labouring alſo, to bring backe again the people of God to their former captivity, and ſeeking daily to be avenged on thoſe, that have delivered

Selling us far away for bondſlaves,

vered any part of thē out of their hands. So that herein alſo they match thoſe others, in aſſembling their forces together againſt the Lord; and accounting it a ſufficient provocation, for them to briſtle ſo as they do, for that the Lord hath already foiled them in divers of their waies, & begun to deliver his peculiar people out of their hands: having refuſed the mercifull viſitation of God ſo long, that now they have not the grace to conſider, that ſuch handes of God are laide upon them for their former juſt deſerts; but wickedly account that they are a juſt quarrel to thém, to rage and ſcorne ſo much as they doe. When theſe thinges therefore are ſo plainely and fully found in them, may we yet doubt, that they are ſo farre from thoſe heauie judgements that heere are denounced? may wee thinke, that when they have done all this wickedneſſe againſt the æternall Majeſtie of GOD, and againſt thoſe annointed of his, for whoſe ſakes he was woont to rebuke even the mightieſt Princes that were; and when as it is evident that they have not onely done thoſe things, but ſtil perſiſt and continue there-

Briſtling againſt the Lord.

How juſtly theſe doings of theirs may pull down the like judgemēts againſt them.

in: that yet notwithstanding, the Lord will spare them, and let them goe cleerely away with this, and never call them to account for the same? Or at least may we thinke so nów, when we see that the Lord hath already entered into the like judgements with them, that he promised here unto these? For now may we plainely see, that he hath undone much of that which they had done: and himselfe hath *sold* diuers of their children unto his people, to be sent away unto the Sabæans where they can never get them againe. For he hath so opened the eyes of many thousandes of them, that nowe they have left the waies of their fathers, and are joyned unto the people of God. They have so truly with the Queene of Saba, and with the Sabæans that came with her, given eare to the wisedome of our Salomon Iesus Christ, that now they meane still to make their abode there: and cannot sufficiently wonder, that their fathers, and they themselves, have beene so long, so farre deceaved. And if it were inough to stand for sufficient confirmation hereof unto thém, only for that the *Lord had spoken it:* how much rather ought wé to be raised

Especially when we see the same to be begun alreadie,

raiſed unto an vndoubted expectation of it, when as we ſee, not only that the Lord of ours he hath already begun with the *woorke it ſelfe*, and hath done great and wonderfull things therein already?

29 In the figure that he uſeth, the more fully to expreſſe, and to illuſtrate that, which he had in plaine ſpeach ſet downe before (which alſo he doth with great dignitie, and to the ſpeciall beautifying of the thing that he hath in hand) whereas yet he holdeth on his talke with his enemies, and willeth that proclamation be made among them concerning that matter, we are firſt to conſider, that he will have proclamation made: then what it is, that he will have proclamed unto them. That he would have proclamation made, it appeareth moſt plainely, for that himſelfe [a] willeth, that the thing that he hath in hand be *proclamed among the Gentiles*. Whereby it ſeemeth that he would give them to underſtand, both that it is a matter fully determined with him: and, that he would have them all to know it. That which he would have proclamed unto them, reſteth in two principal points: one, that he [b] ſtirreth them up

This wretched eſtate of the enimie more fully expreſſed by a notable figure.

Proclamation, to gather thē all togeather.

[a] 3:9.

b 3:9-11. unto battail; the other, that yet notwithſtanding himſelf doth withal c denounce
c 3:12-17. their overthrow. And in ſtirring of them up unto battail, firſt he doth it generally: and then he followeth upon the ſame more ſpecially. That which he doth ge-
d 3:9. nerally, is no more, but that d he willeth that *war be proclamed*, or that they do *prepare* themſelves unto *war*. In that which is more ſpecially ſet down of that matter, we are to note, not onely how the Lord doth more fully follow upon it: but alſo how the Prophet, that hither hath ſtoode by himſelf, and hath but recited what the Lord hath ſaide, doth now (according to the interpretatiō of the beſt) put in a ſhort praier of his, ſuch as he thought the matter it ſelfe did now require. The Lord, in
How they ſhould get themſelves in a readines at home, and ſo come againſt his people. following more fully upon it, calleth upō them e firſt to get them in a readines at home: f then to come foorth, and to ſettle them ſelves unto their buſines. To the end that they may be in a readines, firſt he calleth on thoſe, that in common ſenſe are meeteſt to ſuch a purpoſe, that is, to the battail: then he calleth on others alſo that are unmeete. Calling on thoſe that are meete to ſuch a purpoſe, g firſt he willeth
e 3:9.10.
f 3:11.
Strong. g 3:9.

the

the *mightie to awake*, or to ſtirre up themſelves; and al the *men of war to draw neere*, and to *come up* to the muſter: then, to the ende they may all have weapons inow, or that there may be weapons inow for all, [b] he willeth them to turne their inſtruments of husbandrie into weapons, their *plow-ſhares* into *ſwoordes*, and their *ſiethes* into *ſpeares*. Comming to thoſe that are unmeete for the warres, that is, the *weake or feeble*, to the ende that he may better ſhewe foorth, how faire a day the Heathen or enemies to the people of God, ſhall ſeeme to themſelves to have againſt them, and how ſure account they ſhall before hand make of the victorie, he woulde have them alſo to chiere up themſelves to this buſines, and [i] willeth them to *ſay*, *that they are ſtrong*, or, at leaſt, to *wiſh* that they were. When thus they are gotten into a readineſſe, he [k] willeth them all, of what Countrie or Nation ſo ever they bee, to leave their owne Countrie now, and to *come* and joine their forces together againſt the Iewes, and to *compaſſe* them *round about*. The prayer that hereupon the Prophet doth make, is [l] that *the Lords mightie hoſts*,

[b] 3:10. And weak

[i] 3:10.

[k] 3:11.

The Prophet prayeth. 13.11.

or men of warre, ſhould *come down thither* alſo, on behalf of his people: ſo oppoſing ſtrength, againſt ſtrength; the hoſts of the Lord, againſt all the forces of all the heathen. In denouncing their overthrow, he frameth his ſpeach in that ſort, that he may ſeem to have had in ſome reſpect unto that praier of the Prophet: & then to proceede in, or to holde on that courſe, that before he had intended. He may ſeeme to have reſpect unto the Prophet in that he ſaith, [m] *Let them be wakened, and let all theſe nations come up into the vallie of Iehoſhaphat: for there will I ſit to iudge all theſe nations round about.* or, *They ſhall be wakened, and all theſe nations ſhall come up, &c: but there will I ſit, &c.* For wheras the Prophet immediately before declared himſelfe by that praier of his, to be very carefull on behalfe of the people of God (eſpecially when as he heard, that the Lord ſtirred up ſo many againſt the, and of the mightieſt, and willed them to be furniſhed alſo) theſe words of the Lord are of that nature, and doe ſo fitly anſwer the quæſtion, as that it may ſeeme that the Lord thereby did quiet and comfort the heart of the Prophet in that his careful-

The Lord heareth. m 3.12.

nes

nes over the people: letting him understand, that he neede not to feare that they should so be gathered together, for that it should be in the *valley of Iehoshaphat*; & *himself would there iudge them*. In the residue of his speach, wherein he seemeth for to holde on his former course, [n] he doth not onely denounce his judgements against them: but also [o] foreshoweth certaine speciall effectes that shoulde come thereby. In denouncing his judgements against the, first [p] he doth direct his speach to those that shall be the executioners of this his vengeance: [q] then he discourseth further thereof at large, not directing his speach unto these specially, but indifferently unto all. In directing his speach unto those, that were to execute his judgements, first he willeth them so to doe: then he giveth the reason why. He willeth them to set in hand with the execution of those his judgements, by a figurative speach, comparing the enemies, first unto *corn* in the field: the unto *grapes* that are in the presse. In respect that they are *corn* (though many in number, yet such as may be easily cut downe) he willeth these his executioners [r] to *thrust in*

His iudgements against the.

n 3:13-16.

o 3:17.

p 3:13.

q 3:14,15.

r 3:13.

their ſickles: & giveth a reaſon, becauſe that now the corne was *ripe*, or the time of *harveſt* was come. In reſpect that they were
y 3:13. as *cluſters of grapes* in the preſſe, ſhe willeth thoſe his executioners to *come* to their buſines, that is, to tred theſe grapes: & the reaſō is, becauſe *grapes* did not only run nów of thē ſelves (being ſo fully ripe) but alſo ran forth in *plentiful meaſure* into the ſtreetes. The reaſon that he giveth, why he would have ſuch execution done
z 3:13. upon them, is becauſe z their *wickednes was great*. In that part of his ſpeach wherein he diſcourſeth further of this matter, not ſpecially unto theſe, but indifferently unto all, v firſt he ſpeaketh of their ſlaughter
v 3:14.
x 3:15,16. in particular: then x of their great diſtreſſe, generally. Concerning their ſlaughter, he ſheweth that it ſhalbe very great: & then doth note certaine circumſtances of it. He ſheweth that it ſhall be very great, both for that hee ſheweth that there ſhall bee
w 3:14. w *great multitudes* of thoſe that are ſlaine: and for that hee thereupon calleth it the
u 3:14. u *vallie of threſhing*, or of *chopping* them in *peeces*. The circumſtances are two: one, of the time; the other, of the place. For the time it is ſaide, that then it ſhoulde bee, when

when [a] *the day of the Lord* (which himselfe had appointed for this matter) should be come. For the place, it is said likewise, that it should be, in the [b] *vallie of threshing*, or of *chopping* them in *peeces*. Concerning their great distresse generally, both the thing it selfe is described: and a reason thereof is given. In the description of it we have set downe unto us, what it shall be: and when it should come. It should bee such, as that unto them [c] the *Sun* and the *Moone* should be *darkened*: and the *Stars* should *withdraw* their *light*. In the description of the time it is not onely declared [d] that it should bee *when the Lorde shoulde roare out of Zion, &c.* but also they are taught, whence that same distresse of theirs doth come, that is, from the *roaring* or displeasure of the Lord, because that it is saide withall, that [e] *the heavens* and *the earth* are mooved by it. The reason is, because that [f] *the Lord* is ever a *refuge* unto his people: and the *strength* of the children of Israell. The speciall effects that should come hereby, are two: [g] one, that *they should know, that he is the Lord their God, dwelling in Zion his holy mountaine*: the other, that *Ierusalem shoulde bee holie*,

a 3:14.
b 3:14.
c 3:15.
d 3:16.
e 3:16.
f 3:16.
g 3:17.

and

and that *ſtrangers ſhould paſſe through her no more.*

How litle we neede to feare them áll, if we can repent and turne to the Lord.

23 Out of which that our ſelves may take ſuch inſtruction as to us apperteineth, whereas firſt the Lord willeth that proclamation be made among the Gentiles, to prepare them ſelves to the battaile, and then to come and ſet in hand with their enterpriſe, ſeeing that he doth ſo openly put them in mind of it, and beſides that doth ſo eg them unto it, we neede not to doubt it to be ſo perillous and daungerous a matter, if our enemies take up ſuch a purpoſe amõg themſelves, nor though they be ſo bold, as to attempt to bring to paſſe their wicked endevors. On the other ſide rather, if once they be known to beare an hoſtile mind againſt us for the Goſpels ſake, and thereupon to lie in waite for ſome opportunitie to breake in upon us to their beſt advantage, out of this we may gather, that we might well be ſo voide of all feare of them, as that our ſelves might bid thẽ make haſt and ſoone come foorth with the woorſt that they could. We ought to take heed, that we never giue to the leaſt of them al any juſt occaſion of variance with us: but

if

if they maligne us for the Goſpels ſake (which is all the quarrell that now they have with us) and for that only cauſe do caſt to annoy us, we neede not doubt to care a fig for them all, our ſelves may put thē in mind to be doing & tell them we long ſore to ſee the woorſt they can doe. In which reſpect it is not lightly to be paſſed over, that the Lord ſo earneſtly calleth on the beſt ſouldiers, & the moſt valiant warriors that were in the world: and would have no fewer, then áll of thē neither. Theſe would he have to incampe them ſelves about his people, and to cō-paſſe them in on every ſide: theſe would he have to be a document unto them-ſelves and to al others that either then li-ved, or where to come, how litle able any power of man ſhould be to prævaile a-gainſt the æternall, and the invincible Truth of God. If they were but of the common ſort of ſouldiers, or if there were but fewe of them, that they could not (to their owne deſire) compaſſe in the other on every ſide, the matter were leſſe, if they could not attaine to that they deſi-red: and though they were foiled or clean overthrowen, yet that alſo were ſhort of

that

that portion of honour and comfort, that God in ſuch caſe would have beſtowed on ſo good cauſe, and on thoſe that ſincerely ſtand in the ſame. Nay, unleſſe he have them áll, in ſo much that none be wanting, even that alſo is more, then he, in ſuch caſe, can affoord unto them. What cauſe is there then, why we in theſe dayes (when God is diſpoſed, as before wee have heard, to bring againe our captivitie) ſhould be ſo afraide when we heare of any, that in this cauſe profeſſe enmitie towardes us: being, as they are, farre ſhort of áll; and, ſuch as they are, neither the beſt Warriours themſelves, nor yet ſo ſtrong, though all their forces were united together? But he doth not onely call in their perſons, but putteth them in minde of their furniture alſo: and becauſe their proviſion of weapons might be over ſcant, when now they came all generally, to the end that therin alſo they have no want, he willeth them to frame their inſtruments of husbandry into weapõs alſo; that ſo all may be provided therof, to the uttermoſt of their owne deſire. And yet, when they come with al this furniture, thát alſo ſhall be but a ſeely poore help

help unto thē. Goliah was a mighty man; very well furniſhed for armour & weapō; & an expert ſouldier beſides: and David, on the other ſide, but a ſimple thing to be in the fielde; nothing at all furniſhed to ſuch a purpoſe; & never trained up thereunto. But ſo ſoone as they met, that great beaſt was laid flat on the ground: & David went away with his head, for all he could do. Neither is it to be omitted, that the Lord aſſureth of his ſucceſſe, though the odswere ſo great on our enimies part, and the likelihood ſo faire, that even the weaker ſort among them, in hope of the ſpoile, would ſtir up themſelves to goe to the field with the reſt: or at leaſt wiſh, that any way they might be able ſo to do. For whatſoever likelihood there is, that fleſh & blood may thinke to have found: yet can there be no ſooner a triall made, but that it wil moſt plainely appeare, that fleſh & blood was far deceaved. Yet nevertheleſſe it is to good purpoſe, a ſeemly & a needefull exerciſe to us, that with the Prophet we alſo ſhould in all ſuch gatherings of earthly forces, lift up our eyes & hearts unto heaven: and there deſire our moſt mighty and mercifull Father, to ſend

downe

downe thoſe greater forces of his, to encounter with them. Which if we ſhal do, we may likewiſe hope, to have that gracious and comfortable anſwere, that all the ſortes of our enemies alſo ſhoulde be gathered together to that diſcomfortable and irkeſome vallie of Iehoſhaphat to their utter deſtruction: diſcomfortable and irkeſome, I ſay, to all the enemies of the people of God; but unto thoſe that profeſſe the Truth, and ſincerely hold it, a place of great honor and joy, a crowne of glorie, a mountaine of inæſtimable high renowne, and no vallie at all of grief or reproach. But when the Lord compareth them further to the corn of the field, and the cluſters of grapes in the preſſe (whereof the one is ſo eaſily cut downe with a ſieth, or may well be gotten by whole handes-full at once with no more but a ſickle: the others, being once come to that ripenes, that they are meete to come to the preſſe, breake in ſunder and bleede of themſelves without any treading) who is there may doubt, but that, in ſuch caſe, even the beſt ſtrength that they have, is nothing elſe but miſerable weakenes: and their greateſt glorie not

As ſtalkes of corne and ripe grapes.

one

one iote better, then their open and æternall ſhame? eſpecially, when as their wickednes now is ſo very great, and in open ſight much greater by farre, then can be matched in any other ſort of people; and when as the Lord alreadie hath begun ſo to roar out of Zion, & in ſuch ſort to give foorth his voice in Ieruſalem, that the heavens and earth are therewith mooved alreadie. And what reaſon is there, why it ſhoulde not be as ſeemely for his honour now, to be in theſe daies, both a refuge, and a ſtrength to his people, as heretofore it hath beene on behalfe of others? We our ſelves, I graunt, doe in no wiſe deſerve it (and no more did others that have beene before us, if God ſhould have entered into judgement with them) but it is meete, and very much to the honour of God, that in theſe daies alſo he ſhould be knowne to be a refuge and ſtrength to his people, as at any time heretofore it hath beene, without exception. If we therefore ſhall ſeeke unto him, in ſuch ſort as we before directed, there need to be no quæſtion made nor doubt conceaved, but that in theſe daies alſo the Lorde will ſo bring downe our enemies,

that now alſo it ſhall be made known unto all, that the Lord is our God likewiſe: and that Ieruſalem ſhal henceforward be kept undefiled from ſuch corruption, as heretofore was brought into it; and that her enemies ſhall never hereafter ſo prævaile againſt it as they have done, nor make it a thorough-fare for them to paſſe & repaſſe at their pleaſure, as heretofore over-long they have done.

The bleſſed eſtate of the godly.
a 3:18.
b 3:19.21.

24. Concerning the bleſſed eſtate of the other, that is, of the Church or people of God, a firſt it is ſet downe ſimply, or in reſpect of it ſelf alone: b then by compariſon, or in reſpect of certain others. In that which is but ſimply ſet down, or in reſpect of it ſelfe alone, we are to conſider, firſt of the time, wherein that bleſſed eſtate is promiſed: then what is that bleſſed eſtate, that then is promiſed. For the time,

In reſpect of it ſelf.

c 3:7. there is relation had to that which before was named, when God would bring againe the *captivitie* of *Iudah*, and of *Ieruſalem*: and therefore d it is ſaide; *in that daie*. The bleſſed eſtate that then was promiſed, was concerning the lande wherein they dwelt: and firſt as touching the aboundance of fruites that it

d 3:18.

ſhould

ſhould then yeelde; and then as touching the good watering of it. As touching the fruites, that then it ſhould ſo aboundantly yeelde, wee have ſette downe, both what partes of the Country they were that ſhould be ſo fruitfull: and then what ſhould be the fruitfulnes of them. Thoſe partes of the Country that ſhould be ſo fruitfull, are the very *mountaines, and hilles*: which for the moſt part, are nothing ſo fruitfull, as the vallies and plaines; and oft times the moſt barren of all. What ſhould be the fruitfulneſſe of them is likewiſe declared, both by the nature of the fruit they ſhoulde yeelde: and by their manner of yeelding the ſame. The fruites that they ſhoulde yeelde, are *ſweete, and milke*: and ſo conſequently of that nature or kinde, that is to ſpeciall uſe unto men. The manner of their yeelding theſe fruites, is in ſuch ſort ſette downe, as that wee are aſſured thereby, that it ſhoulde bee doone in moſt plentifull meaſure: in ſo much that [g] thoſe mountaines are ſayde to *droppe* wine, andto *flowe* with milke. As touching the good watering of that

[e] 3:18.

[f] 3:18.

[g] 3:18.

land, firſt he ſpeaketh of all the rivers of Iudah generally: then of one ſpecial fountain. Concerning all the rivers of Iudah generally, we are to note, that as he promiſeth [h] that all thoſe ſhall runne aboundantly with *waters*: ſo he doth inlarge that promiſe no further, but onely to the *rivers* of Iudah. Concerning that one ſpeciall fountaine, it is to be noted, [i] that he doth not onely compare that grace that he meaneth, unto a *fountain*: but alſo (the better to declare the excellencie of it) doth ſhewe, whence it ſhall come; and what it ſhall doe. In that he compareth it unto a *fountaine*, he noteth that it ſhall be continuall: as alſo in declaring that it ſhal come footh *of the houſe of the Lord*, and that it ſhall *water that* ſpeciall *vallie of Cedars*, he declareth both the dignity, and utility of it. In that part of his ſpeach wherein he advaunceth the eſtate of the people by compariſon, or in reſpect of divers others, we are to note, how either part of this compariſon is deſcribed unto us: and [k] firſt as touching thoſe others, with whom they are compared; [l] and then as touching themſelves, to whoſe comfort this compariſon is made. As touching thoſe

h 3:18.

i 3:18.

In compariſon of others.

k 3:19.

l 3:20,21

thoſe others, we are to ſee who they are: and what it is, that is ſaide of them. Concerning the former, it is plainly ſaid, [m] that they are *Ægypt*, and *Edom*: both of them floriſhing kingdoms, (eſpecially Ægypt) and ſuch as had ſometimes the people of God in ſubjection unto them. Concerning the latter, that is, what it is that is ſaid of thē, we are likewiſe to note, [n] both what judgement is denounced againſt them: and what reaſon thereof is given. The judgement that is denounced againſt them) is that *Ægypt* ſhould be a *waſt*: and *Edom a moſt deſolate wildernes*. The reaſon that is given, is, generally, for the *iniuries or violence* that they had done to the children of *Iudah*: more ſpecially, for that in their land they had *shed innocent blood*. As touching thē ſelves, to whoſe cōfort this compariſon is made, we are in like ſort to conſider, who they are: and what it is that is ſaid of them. Concerning the former of theſe two, [o] they are, the whole Country of *Iudah*: and, the chiefe or principall citie thereof, *Ieruſalem*. Concerning the other, we are here alſo to note, both what bleſſing is to them aſcribed: and what reaſons are given, to induce the doubtfull

[m] 3:19

[n] 3:19.

[o] 3:20.

hearts of the people to be ſo perſwaded. The bleſſing that is to them aſcribed, is
o. , that *Iudah* ſhould *ſtand faſt* for ever; and *Ieruſalem from generation to generation*. The reaſons are two: one, to take away out of their hearts, that which moſt commonly doth make men to doubt; the other, to confirme or ſettle them better, in the certainty of this promiſe made unto them. That which doth moſt commonly make men to doubt, is the guiltines of their owne ſin, or the knowledge of their own corruption of nature. Which that he may the better take away out of their hearts, that they neede not to thinke that it ſhould be any bar unto them to lay faſt holde on that good hope, he giveth
93:21. them to underſtand *q* that he will there *clenſe* thoſe, whoſe *blood* before he had not clenſed: that ſo they might know, that although they had caſt themſelves out of the favour of God before, while their corruption of nature did over-rule them; yet it ſhould not be ſo now, when that corruptiō of nature was in a maner aboliſhed unto them, and ſo the cauſe of offence remooved. To confirme and ſettle them ſo much the better in the certainty of that

promiſe

promiſe, he giveth them to underſtand, that *he the Lord will dwell in Zion*: that ſo they may the rather aſſure themſelves not onely that their *blood* is *clenſed*, when he vouchſafeth to dwell amõg them; but alſo, ſeeing that he hath choſẽ it to be his manſion, or *dwelling-houſe*, that he will alſo up-holde it, & not ſuffer it to come to the ground, or, as we ſay, to fall on our heads. ¹ 31.

25 Which alſo that we may the better apply to our own proper uſe, firſt whereas the time that here was appointed, is the ſelf ſame that now we are in (being under the kingdome and manifeſtation of Ieſus Chriſt) whatſoever bleſſing is promiſed here, or what ſo ever good eſtate of the people is here ſet downe, all that may we aſſure our ſelves to be our owne, in that courſe that before is præſcribed. For the more ſtrictly that any thing is reſtrained unto a ſpeciall time, the more may thoſe that are of that time, aſſure themſelves in their time to ſee the performace of it. Whereas thoſe bleſſings therefore concerned the *lande* wherein they dwelt, as, if we goe but onely to the outwarde letter, yet in this, or any ſuch like time of ſcarcitie, upon our repentance and

That we alſo upon our repentance may looke for this bleſſing likewiſe.

turning to God, we may hope to obteine our needefull relefe in plentifull maner: ſo if we paſſe on to the inwarde ſenſe, that this place, and many others ſuch like doe yeelde, then may we further gather, that whereas that *land* was a figure of the Church of Chriſt, we neede not to doubt, but that being under the Goſpel now, we alſo are neere unto all thoſe bleſſings, that by this or ſuch like are promiſed unto it. And ſeeing that the *fruitfulnes* of that land is ſo deſcribed, that it plainely doth appear thereby, that it ſhould yeeld great plentie of foode, and not onely the beſt parts of it, but the moſt *barren* alſo, out of it may we likewiſe take double comfort unto our ſelves: firſt as touching our bodily ſuſtenance; and then much more in ſpirituall graces. For as touching our bodily ſuſtenance, we alſo may hope (and all others beſides that doe apperteine to the kingdome of Chriſt) that he of his goodnes and woonted mercies wil rather bring to paſſe, that even the moſt barren places we have, ſhall bring foorth fruite in plentifull maner, then that we ſhall want things needefull to paſſe through this our pilgrimage here, in the feare and ſervice of him.

In bodily ſuſtenance

Much

Much rather if we come to thoſe ſpiritu- In ſpiritu-
all graces, that are promiſed here, we may all graces.
then aſſure our ſelves, that in the Church
or kingdome of Chriſt, they are in ſo great
and plentifull manner, that every where
they doe abound: and that the meaneſt
Churches or perſons therein, doe more a-
bound in theſe matters; then elſe-where
any others, of what eſtate, experience or
learning ſo ever they be. As alſo when he
commeth to ſhewe, how this land that he
doth ſpeake of, is *watered*, as he telleth us,
that the *rivers* ſhall be ful of water, and of
a *fountaine* that ſhould water the *vallie of*
Cedars: ſo he addeth withall, that they are
but the *rivers of Iudah* that he doth ſpeak
of; and that the *fountaine* did likewiſe
proceede from the *Houſe* of the Lorde,
and in truth, the faithfull have ſuch
ſufficiency, and fulnes, and moſt plentifull
abundance in Ieſus Chriſt, & in his holy
word, and continually are ſo refreſhed &
ſo repleniſhed with that *fountaine* proceed-
ding from the houſe of the Lord, that not
onely all the *rivers of Iudah* are ever full
of water, even to the brinkes: but even
thoſe great and mighty *Cedars* alſo, of
that rich and fruitfull *vallie*, are all wate-

red even to the full. But on the other ſide, if we caſt our eyes to any of our unneighbourly *Ægypts* or *Edoms*, ſuch countries or ſtates, as take part with *Ægypt* in their idolatries and ſuperſtitions, or with *Edom* in continuall hoſtilitie to the people of God, though we may finde them for a time to flouriſh, and ſometimes to get-under the people of God for a ſeaſon: yet is it ſure, and ſealed up in the irrevocable judgements of God, that they ſhall be made *waſt*, and become inhabitable, or as a *wildernes* without any to dwell therein, in compariſon of that which otherwiſe they might attaine unto, with the reſidue of thoſe that in ſpirit and truth do call upon God. And howſoever they may ſeeme to flouriſh for the time, and thereby to hinder the courſe of the Goſpell: yet may they be ſure, that it ſhall not be ſó with thẽ ſtill; but that needes they muſt come to judgement, for with-holding the Truth in unrighteouſnes ſo long as alreadie they have done. For áll fleſh, is graſſe; and the glorie thereof, but even as the flower of the field: and though now they flouriſh as greene as the bay-tree, yet he that now paſſing by thẽ in that caſe doth leave thẽ, may

Otherwiſe with our enemies.

may at his returne not be able to finde the place where they were, though he make good haſt, and doe not tarrie, For in them is found *innocent blood*, and *iniurie* done to the people of GOD beyonde all meaſure. Wherein though others alſo have their parts: yet, of all others, that Whore of Babylon, that long ſince hath beene drunken with the bloode of Saints, muſt needes beare the bell, whereſoever ſhe cometh. And as theſe muſt be laid waſt, ſo *Ieruſalem* and all *Iudah* muſt ſtand for ever: that when the enemies have doone what they can to overlay them, to put all to the ſwoorde, and to aboliſh the very name or memoriall of them from the face of the earth; yet muſt they finde in the ende, that they were in no wiſe able to performe their deſire, and that the more they have ſought to bring them downe, the more hath God oppoſed himſelf againſt their attempts & ſet thē up. Of which his goodnes becauſe we have had ſo large & plētiful experiēce in theſe daies of ours, ſo many waies, & in ſo great matters as we have had, ſo much the more may we aſſure our ſelves, that theſe are the daies, wherin we ſhal ſee (by the

Whē they are waſted, Ieruſalem ſtandeth in good caſe.

the goodnes of God) the ful performance of these his mercies unto his people. We are our selves, I graunt, unworthy; and that may be denied by none: but he telleth us also, that hé will *clense the blood* of those that are his. By which his *clensing* it may well come to passe, that we may be so highly in the favour of God (by him that *clenseth* us, Iesus Christ) that he may well (even in his justice, after that once he hath affoorded us that way to his mercy) vouchsafe to establish, and to uphold us, as here is promised: especially, when as he telleth us further, that himselfe will *dwell* among us. For as on a time when the children of Israell had greevously sinned against the Lord, he withdrewe himselfe from their company, till upon their repentance their sinne was done away, but when they repented, and the Lord, by the intercession of Moses, had forgiven their sinne, he then adjoined himself unto their tents againe, and was content to keepe company with them in all their journeies, untill they came to the land of promise: so in this case likewise, how so ever the Lord hath heretofore estraunged himself from us, because of our sinne, yet if it so be,

Exod. 32-34.

that

that now we repēt us of thoſe our ſins, we may be ſure, that by the interceſſion of our Moſes Ieſus Chriſt the onely Mediatour of the New and laſt covenant, he alſo will ſo forgive us our ſinnes, and ſo circumciſe our hearts withall, or *cleanſe our blood*, that the lover of men will not account it unſeemely his honour to *dwell* among us. And becauſe that his *dwelling* or continuall aboade requireth likewiſe a *dwelling-houſe*, and that the ſame be ever mainteined, therefore ſo ſoone as it doth appeare, that the holy Ghoſt hath built is upon the foundation of the Apoſtles and Prophets Ieſus Chriſt being the Head-corner-ſtone, and ſo hath made us Temples to him, we alſo may aſſure our ſelves, that he wil not ſuffer us to miſcarry. Houſes are ſometimes overthrowne by outward force; ſometimes againe they decay of themſelves: but this *Houſe* or Temple of his wil he both defend againſt the force of all his enemies, and uphold likewiſe againſt ſuch decayes, as otherwiſe of it ſelfe would grow upon it.

An exhortation unto ſuch repentance as herein is reqnired.

26 Now therefore to draw to an end, whereas it is cleare, that we alſo may find our ſelves to be touched with the ſelf ſame hand

hande of God that was caſt upon them (though not in ſo large & plentifull meaſure) what were more ſeemely or meeter for us, then ſenſibly to be touched therewith, and to acknowledge it (as in deed it is, & can be none other) the ſpeciall hand of God upon us? Let the Heathen thinke (that knowe not God) that ſuch thinges come by chaunce or fortune: let us acknowledge, and undoubtedly perſwade our ſelves, that it is of the Lord; & that he, for ſome ſpeciall cauſe, hath ſent it unto us. And if it be his doing, or come frō hím, may wé make ſo light of it, as not to ſuffer the ſame to take any holde of us? Or may we ſo eaſily paſſe it over, as not ſo much as in ſerious and earneſt manner to bethinke our ſelves, for what cauſe he ſhould ſende it unto us? Is there no remedie, but that needes we muſt be like unto them, that being provoked, in very ſtrong and forcible maner, to mourne: yet notwithſtanding wil in no wiſe lament, nor ſuffer ſuch calling to woorke upon them? Are ſuch things daily before our eyes, and have we hearts to beholde the ſame: and yet is our countnance nothing at all abaſhed thereat? Neede we ſome Ioel, againe to teach us,

Becauſe we may ſee this to be the hād of God,

us, what this geare meaneth? Belike because we have among us no such sinnes, as for the which that hande of God was cast upon thém. But Lord God, what thing was there ever more certaine then this? Who ever did more certainely know the day to be day, and the night to be night; the fier to be hote, and the water moist: then any man that hath any sight at all may plainely perceave, that those sinnes are rife among ús; and growne also to a marvelous head? Or did ever the Sun in his brightnes shew it self more clearely to the children of men, then those thinges have made themselves to be knowne to the children of God? Which way are we able to turne our eyes, where we shall not see oppression, and sacriledge uncondemned, and uncontrouled? where we shall not see the oppressed crying out for lacke of helpe, or comfort either; and the glorie of God cleane trodden downe, for filthy luker? And doe not these more justly deserve a greater and a sharper scourge, then so easie, and so gentle a warning, as now the Lord hath cast upon us? Is it not meet that when we have so unmercifully taken frō others that which is theirs, we should

Wé also have in like sort sinned,

be

be so met-with in that which is ours? Or when we have taken, and still withholde from the Lorde himselfe his owne proper part, may we not thinke, that he is justly provoked, so far to accurse it, & our owne that we mingle together? Or may we looke to deale so uncharitably with our neighbour, and so dishonorably with God: and yet that he must ever let passe, and quietly put up both the one, and the other? Now if it so be, that we know well inough that we have so offended, and daily yet doe (as in deede it cannot in any wise be denied) is it then so small a matter with us, that we cannot thinke it so needefull a course to repent us thereof, and to assemble or gather our selves into some publike profession of it? If those sinnes of ours be publike, and offensive to all: should not our repentance be publike also, and such as were meete to take away the offence so far, as before by them it was given. May we take to our selves the liberty to offend so openly: and yet must we count it so straunge a matter, if it be required, that the profession of our repentance be open also? Or is it wisedome, so far to withdraw our impenitent and proude hearts from taking

Publike offences require publike repentance

taking away the offence our ſelves, by ſome open acknowledging of it: that thereby we give ſome juſt occaſion to God, to take it away by caſting ſome publike vengeaunce upon us? Or, if in no wiſe our ſelves will doe it, may we after miſlike, if, to our further diſhonour and griefe, the Lord him ſelfe ſet in hand to amend it? Or, if nothing elſe could moove us unto it, can we have ſo litle cõſideration of the mercies of God now offered unto us, that when as upon our repentãce he is ſo ready tõ make them ours: yet we for want of this repentance, will leeſe them, and ſo fouly miſſe ſo faire opportunity as this? Is it a matter of ſo ſmall importance, to have the good Spirit of God in ſuch ſort poured forth among us, that old and yong, even ſervaunts and al, ſhould be ſo plentifully endued with the worde of Truth? Have we ſo long laboured it our ſelves, to ſo litle purpoſe: & yet can we now make ſo light of it, when the Lord himſelfe doth offer it unto us; and that for no greater a price then this? Or have we ſo litle care of the glorie of God that would come therby, that when we

At leaſt, to obteine theſe mercies offered.

To obteine that further manifeſtatiõ of the Truth.

have so compendious a way to attain unto that whereby it might be notably advaunced: yet notwithstanding we rather will suffer all to fall to the ground, then cast our selves to be in a readines, to accept and to use the meanes that are offered? If we come unto those that are our enemies for the Gospels sake, it is sufficiently knowne unto all, that, for certain ages late overpassed, we have beene in miserable bondage unto them, and have suffered at their hands whatsoever miserable captives are woont; or the pride, ravin, riot, or crueltie of the conqueror is bold for to offer: and that they have laboured, by many straunge and daungerous meanes, and yet doe, and daily will doe, to bring us backe to their handes againe, that so they might leade us that daunce a fresh and once againe claspe that yoke of their bondage about our neckes, and then make it so sure withall, that we might never be able to get out of their talents, or to recover the comfortable freedome that now we enjoy. And have we yet so litle remembrance of our former miseries, and so litle care stil to uphold

To get such protection from our enemies.

hold this our lawfull and needefull liber-
tie, that when ſo eaſily we might get ſo
faire an hand againſt all our enemies, yet
notwithſtanding we will not take the op-
portunitie that leadeth unto it? Is their
tyrannie become ſo eaſie, that now we
doe ſo litle feare it? Is Religion with us of
no greater importance, but that we could
again be under ſo groſſe idolatrie? Have
we ſo litle care of our poſteritie, that it is
no matter to us, whether they be bond,
or free, whether the Lord be glorified by
them, or not? Can we be ſo ſenſeleſſe or ſo
litle touched with the conſideration of
theſe calamities, and many others depen-
ding thereon, that we will not redeeme
our ſecuritie from them, when as now the
opportunity ſerveth ſo wel, the Lord him-
ſelfe ſo graciouſly offereth that favour
unto us, and we may purchaſe the ſame to
our ſelves for litle or nothing? Then
muſt we pronounce againſt our ſelves,
that we are right worthy to fall to the
depth of all diſtreſſe, that ſo litle regard,
whē ſo eaſily we may, in time to prævēt it.
And how may we looke that God ſhould
pity us, whē in the ſame we ſhould cry vn-

to him, whē as now we have ſo litle regard thereof our ſelves? Our hearts, I graunt, by the common corruptiō of nature, are very hard, and ſtrongly poſſeſſed by the ſinne of impenitencie; and, beſides this, we are ſo diſſolved into all exceſſe, lightnes, and vanity, by the peace and wealth that God hath giuen us, and for that we have taſted ſo litle of the rod, as now for a good time we have done: that it is leſſe maruaile, if hardly we can growe to any ſuch earneſt and publike ſorrowing; or, ſo much as like of the motion when it is made. But in this caſe alſo it is good to remember, that the wiſedome of a Chriſtian ought to be ſuch, as that whatſoeuer is an offence or hinderance unto us in the way of godlines, though it be as dear, as is our hand, or our foote: yet ought we rather to cut it of, and caſt it away (though we ſhould be much mained thereby) then that we ſhould ſuffer our ſelves to be let or hindred by them. If therefore we have any ſenſe or feeling, of our great & manifold ſins, or of this gētle hand of God that for the ſame is caſt upon us; if we have any harty deſire to be partakers of thoſe great

Though we can hardly grow unto it: yet are we not therefore to ſhrinke away from it.

and

and inæſtimable mercies of God, a more generall, and a further fruition of his æternall Truth, and ſo comfortable ſecuritie from all our enemies: what is there then, that, with any colour, may ſtay us, from that which the Prophet doth here require; or, if in heart we conſent unto it, why ſhould not our deede alſo beare witneſſe, or rather expreſſe our meaning therein? Well may our dalliance deceave our ſelves: but others it cannot; eſpecially, God. The fruites that we beare, will plainely witneſſe what we are. If they be ill, or if they be none, either of thoſe doe plainely caſt us: if they be good (and ſuch as argue a ſounde reverence, and a readie obedience to the Worde of God) then doe we finde, to our ſingular comfort, that now in deede we are the children of God; and that our reward, without all quæſtion, muſt needes be great. Long inough have we wallowed in careles ſecurity; it is time nów to looke about us, & to accept of thoſe more ſpeciall favours of God, that he, in this accepeable time of his, doth offer unto us. God give us grace ever to bee eaſie to bee admoni-

shed, that he neede not to use any rougher meanes to quicken us up: and to take such holde of those good opportunities, that in these our daies he offereth unto us, that wee may in like sort enjoy such blessings as are tendered withall. God grant the same, through Iesus Christ his Sonne our Lorde, to the advauncement of his Kingdome among us, and to our own vnspeakeable comfort.

FINIS.

A praier.

A praier of the ſame argument: and meete for the time *that now we are in.*

WE acknowledge (O Lord) before thy moſt glorious and eternall maieſtie, that we moſt iuſtly have deſerved, not onelie the hardeſt eſtate that thy people have at anie time had, but utterlie to be caſt of likewiſe from being thy people: much more this gentle and fatherly chaſtiſment, which at this preſent thou haſt caſt upon us. Neverthelesſe, becauſe we knowe by thy holie worde, that thou delighteſt not in the death of a ſinner, but wouldeſt rather have him to live, and it is not thy pleaſure, that the rodde of thy chaſticement ſhould ever lie upon thine inheritance, but coveteſt rather, that they ſhould ſoone remember them ſelves, and turn unto thee: wee are bold even now (and thou haſt enboldned us) to ſeeke unto thee, and to intreat thee, now to take

That we have deſerved this, and much more.

take from us this hand of thine, before that thou thereby haſt chaſticed our former ſinnes anie thing neere to that meaſure (no, not by the thouſand part) that wee haue deſerued. For thy mercie ô Father (in thy Sonne our Lord) is verie great towards all that are his, and ſo ſpread foorth over all thy workes in ſo plentifull meaſure, that wee make no doubt, but that at anie time wee may be bold to ſeeke thy fauour, and to entreate thee to ſtaie thy hand, when yet thou haſt ſcant begunne to ſtrike, notwithſtanding that we haue iuſtlie deſerued, that thou ſhouldeſt turn awaie from us thy face for ever. Howbeit, that no way it tend to the impechment of thy glorie, in the order and courſe that thou haſt ordeyned in all thy woorkes (laying out the meanes whereby thou doſt worke it, aſwell as the effect that is to enſue) wee humblie beſeech thee (and much more earneſtly, for this, then the other) that by this ſmal portion of this thy chaſtiſement that now we have felt, our former ſecuritie maie be ſo quickened unto a diligent and ſound advicement of the corruption of our nature, and of the faule and loathſome fruits that out of the ſame have alreadie proceeded, and ſo truelie and earneſtlie repent our ſelves thereof:

That he would graunt us true repentance.

thereof: that thou, having obteined that which thou ſoughteſt at our hands, maiſt the more eaſilie be induced to ſpare us, and to withdrawe thy hand from us. To this ende ô Lord we moſt humbly beſeech thee, to give us a ſound, an hartie, and a ſenſible feeling of our former and woonted coldnes in the advauncement of thy glorie, and of that whole courſe of our life, wherein by the immeſurable thirſt that wee have to the things of this world, wee have beene, and yet are, ſo iniurious and hard unto manie: and even to thee alſo among the reſt: and not onely to give us ſuch a feeling of thoſe things our ſelves, but alſo to vouchſafe us ſuch an inward deteſtation thereof withall, & ſo reſolute a purpoſe to betake our ſelves to a better courſe in all ſuch matters, that, as now we make bold with thee to ſeeke thy favour, before that ever we have beene chaſticed anie thing neere as wee have deſerved; ſo we maie hereafter likewiſe throughout our whole life, bee ſo carefull in all things to advaunce thy glorie, and in nothing to anoy our neighbour for the bettering of our ſelves in worldly matters, but in all things to uphold his good eſtate the beſt that we maie, that neither wee provoke thee againe

And, both deliver us from this our præſent diſtreſſe.

to ſtrike us for theſe offences, neither yet occaſion it to appeare, that now thou haſt withdrawne this thine hand from us over ſoone. And becauſe it pleaſeth thee to put us in hope of much greater mercies, then onely ſuch relief of theſe our bodily neceſſities; and theſe are the daies whereunto thoſe mercies of thine are promiſed: we likewiſe beſeech thee in moſt humble manner, to vouchſafe us that further manifeſtation of thy Truth, and that notable protection from our enemies alſo, that not onely the likelier ſort of thy people, but the meaner likewiſe, may both knowe and glorifie thee; and that we all being ever preſerved from thoſe that hate us for thy names ſake, in that our ſafetie may imploy our ſelves the beſt that we can to the ſervice of thee, and ever praiſe thy holie name for theſe thy mercies. Our enemies ô Lord have ruled over us very long alreadie: and they of long have done unto ús, even as thoſe others did unto thém. They have taken away our ſilver and golde, and whatſoeuer Iewels we had beſides of ſpirituall graces in Ieſus Chriſt: and thoſe have they carried into the Temples of their owne proper idols, and wickednes aſcribed all unto them. Our ſelves alſo they have not ſpared, but have

And vouchſafe us thoſe other mercies alſo.

have done with us whatsoever they would. Not onely the boy, but the honourable also, and auncient of yeares have they given for an harlot: and not onely the girle, but godlie matrons, and the chast soules of thy faithful people have they given for a cup of wine, and for their bellies. And, not so contents, they have likewise in such sort solde us, as most might availe them to send us away far from our countrie, that afterwards we should never be able for to returne thither again. But thou, ô Lord thee self hast seene it, and knowest well inough, that they have beene so greevous unto us, not so much for any thing that we had done (though in truth we be most wretched sinners, and have deserved much more then it) as in despight of thy holy Truth, and of an inward hatred to thee. Be it therefore thy gracious pleasure, to undoe whatsoever they have done: and to gather us together again from all those places, whereinto we were dispersed by them. And as they had sold us a far óf, never to see our Countrie again: so we beseech thee, that so manie of them, as (in thy secret election) belong unto thee, thou also would in like maner sell over, not unto us, but to thy holie Truth, ever to have them in full possession, and never

to

to ſuffer them for to returne unto their woonted wandrings againe. And where as heretofore they have alreadie ſo much prævailed againſt thy people: now be it thy pleaſure, to bring them under, and daily more and more to enlarge the ſafetie of thy peculiar people againſt them all. We graunt, ô Lord, the things we deſire are very great: but it behooveth thy people ſhould know thy aboundant mercie; and thine enemies alſo the inuincible power of thy mightie hand. Graunt us therefore theſe things we beſeech thee, through Ieſus Chriſt thy Sonne our Lord, to whom with thee and the holie Ghoſt, as of right apperteineth, be aſcribed all thankes, honor, and glorie for ever and ever. Amen.

FINIS.

BIBLIOTHECA
LAMBETHANA